v. IX

THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

THE EMIGRANT'S SABBATH DAY.

The morning breaketh, and the sacred day,
Jehovah's Sabbath, calls each heart to pray;
A deeper hush the universe pervades;
A softer whisp'ring fills the forest shades;
The streams go murmuring with a gentler flow,
And sweeter breezes fan the vales below;
Birds trill their notes, to fancy's ear less gay,
In blest accordance with the sacred day;
While flowers send up their incense thro' the dews
To Him who robed them in their varied hues,
Who filled each bell with fragrance, gave each bud
A richer dye, or some abundant good,
And strewed them, gemlike, o'er the smiling land,
Marks of his love, and wonder of his hand.

Now on the breeze, from verdant valleys swell
The distant echoes of the Sabbath bell,
To the rapt ear, as they were voiced from heaven,
Clear and melodious, the sounds are given;
To humble fanes the villagers repair,
Bow down the heart, and bend the knee in prayer,
And hear from lips revered the message high
Of Him who governs all *immensity*.

But turn awhile to other scenes than these,
Lo! 'neath the shelter of umbrageous trees,
Within some forest of the western wilds,
In sweet seclusion, a rude cabin smiles.
A little band, from regions far away,
Here find a home—and happy children play
On the green sward, as careless and as free,
As summer birds that build on every tree.
Now breaks the day of rest, his labor done,
Gladly the exile greets the coming sun.
Hush'd is each sound, the heavy axe is still,
Nor waken'd echo haunts the wooded hill.
'Tis silent all, the blue o'er-arching sky
Scarce answers to the wild birds' melody,
Within the forest glades the dappled deer
Roams undisturbed, nor dreams of danger near;
All is so peaceful, beautiful, and still,
He quaffs the stream without a thought of ill,
Forgets the hunter's rifle flashing nigh,
Nor turns, with quivering ear, to start and fly.

The sun rides on,—beside their cabin door,
Within the tree's deep shadow—arching o'er
Its branching arms, to shelter from the heat,
The lowly roof, and the green mossy seat—
The emigrants repose—to them the day
Passes serenely, ling'ringly away.
Mem'ry retraces happier hours gone by,
Dwells on past joys, with retrospective eye,
Which thro' the lengthen'd vista brightly glow,
With rainbow light, the *future* cannot know.
Vainly, alas! they strain the anxious ear,
The Sabbath bell's sweet harmony to hear,
No sacred temple, 'neath their glorious sky,
Points its tall spire, to lift the thoughts on high,
No voice proclaims the Gospel message blest,
Nor Christian worship marks the day of rest.
The mother, with a babe upon her knee,
Lulls its complaint with some low melody,
Musing, with eye half-dimm'd by gathering tears,
On the lov'd scenes of earlier, happier years,
In fancy seeks the village church again,
Joins in the prayer, and lifts the hallow'd strain,
Sings the sweet hymns she learned in childhood's day,
With friends beloved, in places far away.

The father, while his children cluster round,
Opens God's book, with reverence profound,
And reads some sacred story of the past.
Of him upon the Nile's dark waters cast,
A helpless babe, till she of high degree,
Proud Pharaoh's daughter, chanc'd the ark to see.
Of him, the shepherd boy, whose single blow
Brought great Goliah's boasted prowess low;
Of youthful Samuel, early call'd to be
The chosen servant of the Deity;
Or where angelic hosts at night proclaim
The infant Saviour born in Bethlehem;
And as they listen still with fixed eye,
Traces the rugged path to Calvary,
Binds on the sinless brow the thorny crown,
Marks the dark stream of blood come flowing down,
Hears the last cry, sees how the rocks are riven,
Till parting clouds convey him back to heaven,
Then shuts the holy volume to exclaim,
"My little flock, for *you* the Saviour came."

Eve brings its shadows,—all the western sky,
So hung with sunset's gorgeous drapery
Of gold and crimson—where the wearied sun
Spreads his rich couch, the day's long journey done.
The air is freshen'd and the silver dew
Falls silently upon the violet's tender blue,
Softening its beauty—and the fair wild rose
Droops its young head, like childhood to repose.
The birds have sought their shelter, each soft nest
Hides a wing'd rover, as on downy breast,
And head close crouched beneath its feathery dress,
The wind-rock'd cradle soothes its weariness;
The twilight deepens, in the welkin blue,
A few pale stars are glimmering faintly through—
Night's sentinels. But hark! what voices raise,
Within the forest depths, the hymn of praise?
'Tis infancy's glad strain, in sweet accord
Breaks forth the simple lay of hallow'd word,
And when the trembling notes almost expire,
A mother's tongue assists the timorous choir.

They cease—and now, borne on the summer air,
Come the firm tones of pure and earnest prayer.
In solitary wilds that household band
Kneel to the God of nations—he whose hand
Hath guided safely thro' the parted day
Their pilgrim footsteps, in the narrow way.
They pray for friends and homes, the dear ones bending,
Perchance for *them* when twilight shades are blending,
Before the mercy seat—but oh, the prayer
Grows yet more fervent, as they ask, that there,
Even in the wilderness, the blessed sound
Of free salvation yet may echo round;
That once again, ere life's short day is gone,
Their ears may list the Gospel's cheering tone,
Proclaim'd by one commission'd from on high,
To speak the message of the Deity.
And when the day is past, and night's dark pall
Is spread o'er earth, while stars a festival
Are keeping in their high and holy home,
And soft on human lids sweet slumbers come,
The exiles rest, to greet in pleasant dreams
Their native vales, green woods, and shining streams,
Forgetful of the weary leagues that spread
Between them and the land they long to tread.

Go forth, ye heralds—may the Gospel's voice
Soon bid the lonely wilderness rejoice.
Tho' friends and home the emigrant has left,
Still let him feel as not of *all* bereft;
Bear to his ear, with all their thrilling power,
The strains he learned to love in childhood's hour,
The prayers which taught his youthful heart to rise
On faith's unfailing pinion to the skies;
Spread the lov'd feast, and to the sacred board
Invite each trembling servant of the Lord;
Seal with baptismal water infant brows;
Join plighted hands, and sanction nuptial vows;
Beside the bed of death speak words of peace,
And soothe the spirit waiting its release;
And when the last dark conflict shall be o'er,
When sin and sorrow pain the soul no more,
Then lay the form in dust with solemn prayer,
And consecrate the ashes slumb'ring there.

M. N. M.

PAPAL FANATICISM.

In our dayes we have a new scene of superstitious imposters and heretiques, a new company of actors, of Antichrists, that great Antichrist himself: a rope of popes, that by their greatness and authority bear down all before them: who from that time they proclaimed themselves universal bishops, to establish their own kingdome, sovereignty, greatness, and to enrich themselves, brought in such a company of humane traditions, purgatory, ***Limbus Patrum, Infantum***, and all their subterranean geography, masse, adoration of saints, almes, fastings, buls, indulgences, orders, friers, images, shrines, musty reliques, excommunications, confessions, satisfactions, blind obedience, vowes, pilgrimages, peregrinations, with many such curious toyes, intricate subtelties, gross errours, obscure questions, to vindicate the better and set a gloss upon them, that the light of the Gospel was quite eclipsed, darkness over all, the Scriptures concealed, legends brought in, religion banished, hypocritical superstition exalted, and the church itself obscured and persecuted. Christ and his members crucified more, saith Benzo, by a few necromanticall, atheistical popes, then ever it was by Julian the apostate, Porphyrius the Platonist, Celsus the physician, Libanius the sophister; by those heathen emperours, Hunnes, Gothes, and Vandals. What each of them did, by what meanes, at what times, ***quibus auxiliis***, superstition climbed to this height, traditions encreased, and Antichrist himself came to his estate, let Magdeburgenses, Kemnisius, Osiander, Bale, Mornay, Fox, Usher, and many others relate. In the mean time, he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly observed, their multitude of saints, images, that rabble of Romish deities, for trades, professions, diseases, persons, offices, countries, places; St. George for England; St. Denis for France; Patrick, Ireland; Andrew, Scotland; Iago, Spain; &c. Gregory for students; Luke for painters; Cosmus and Damian for philosophers; Crispine, shooemakers; Katherine, spinners; &c. Anthony for pigs; Gallus, geese; Wenceslaus, sheep; Pelagius, oxen; Sebastian, the plague; Valentine, falling sickness; Apollonia, tooth-ach; Petronella for agues; and the Virgin Mary for sea and land, for all parties, offices. He that shall observe these things, their shrines, images, oblations, pendants, adorations, pilgrimages they make to them; what creeping to crosses, our lady of Laurettas rich gownes, her donaries, the cost bestowed on images, and number of suiters; St. Nicholas Burge in France; our St. Thomas shrine of old at Canterbury; those reliques at Rome, Jerusalem, Genoa, Lions, Pratum, St. Denis; and how many thousands come yeerly to offer to them, with what cost, trouble, anxiety, superstition (for forty several masses are daily said in some of their churches, and they rise at all houres of the night to masse, come bare foot, &c.) how they spend themselves, times, goods, lives, fortunes, in such ridiculous observations; their tales and figments, false miracles, buying and selling of pardons, indulgences for 40,000 yeers to come; their processions on set dayes, their strict fastings, monkes, anchorites, frier mendicants, Franciscans, Carthusians, &c. Their vigils and fasts, their ceremonies at Christmas, Shrovetide, Candlemas, Palme-sunday, Blase, St. Martin, St. Nicholas-day; their adorations, exorcismes, &c. will think all those Grecian, Pagan, Mahometan superstitions, gods, idols, and ceremonies, the name, time and place, habit onely altered, to have degenerated into Christians. Whilst they prefer traditions before scriptures; those evangelical councels, poverty, obedience, vowes, almes, fasting, supererogations, before God's commandements; their own ordinances in stead of his precepts, and keep them in ignorance, blindnesse; they have brought the common people into such a case, by their cunning conveiances, strict discipline and servile education, that upon pain of damnation they dare not break the least ceremony, tradition, edict: hold it a greater sin to eat a bit of meat in Lent, then kill a man: their consciences are so terrified, that they are ready to despair if a small ceremony be omitted; and will accuse their own father, mother, brother, sister, necrest and dearest friends of heresie, if they doe not as they doe; will be their chief executioners, and help first to bring a fagot to burn them. What mulct, what penance soever is enjoyned, they dare not but doe it; tumble with St. Francis in the mire amongst hogs, if they be appointed; go wollward, whip themselves, build hospitals, abbies, &c. go to the East or West Indies, kill a king, or run upon a sword point; they performe all, without any mutterring or hesitation, beleeve all.

Ut pueri infantes credunt signa omnia ahena
Vivere, et esse homines, et sic isti omnia ficta
Vera putant, credunt signis cor inesse ahenis.

As children thinke their babies live to be,
Doe they these brazen images they see.

Burton's Anatomy of Melancholy.

PROTESTANT FANATICISM.

In the mean time the true Church, as wine and water mixt, lay hid and obscure to speak of, till Luther's time, who began upon a sudden to defecate, and as another sun, to drive away those foggy mists of superstition, to restore it to that purity of the primitive Church. And after him, many good and godly men, divine spirits, have done their endeavors, and still doe.

And what their ignorance esteem'd so holy,
Our wiser ages do accompt as folly.

But see the divel, that will never suffer the Church to be quiet or at rest; no garden so well tilled but some noxious weedes grow up in it; no wheat but it hath some tares; we have a mad giddy company of precisians, schismaticks, and some heretiques even in our own bosomes in another extream.

Dum vitant stulti vitia, in contraria currunt;

That out of too much zeale in opposition to Antichrist, humane traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no cross in baptism, kneeling at communion, no Church musick, &c. no bishop's courts, no Church government, raile at all our Church discipline, will not hold their tongues, and all for the peace of thee, O Sion. No, not so much as degrees, some of them will tolerate, or universities: all humane learning, ('tis *cloaca diaboli*) hoods, habits, cap and surpless, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhor, hate, and snuff at, as a stone horse when he meets a bear: they make matters of conscience of them, and will rather forsake their livings then subscribe to them: They will admit of no holydayes, or honest recreations, as of hawking, hunting, &c. no churches, no bels, some of them, because Papists use them; no discipline, no ceremonies, but what they invent themselves; no interpretations of scriptures, no comments of fathers, no councels, but such as their own phantastical spirits dictate, or *recta ratio*, as Socinians, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turn prophets, have secret revelations, will be of privy councel with God himself, and know all his secrets; ***Per capillos Spiritum Sanctum tenent, et omnia scuint, cum sint asini omnium obstinatissimi.*** A company of giddy heads will take upon them to define how many shall be saved, and who damned in a parish; where they shall sit in heaven, interpret acocalypses, (***commentatores præcipites et vertiginosos***, one cals them, as well he might) and those hidden mysteries to private persons, times, places, as their own spirit informs them, private revelations shall suggest; and precisely set down when the world shall come to an end, what yeer, what moneth, what day. Some of them again have such a strong faith, so presumptuous, they will goe into infected houses, expel divels, and fast forty dayes, as Christ himself did. Some call God and his attributes into question, as Vorstius, and Socinus; some princes, civil magistrates, and their authorities, as Anabaptists; will doe all their own private spirit dictates, and nothing else. Brownists, Barrowists, Familists, and those Amsterdamian sectes and sectaries, are led all by so many private spirits. It is a wonder to reveal what passages Sleidan relates in his Commentaries, of Cretinke, Knipperdoling, and their associates, those mad men of Munster in Germany; what strange enthusiasmes, sottish revelations they had, how absurdly they carried themselves, deluded others; and as prophane Machiavel in his political disputations holds of the Christian religion, in general it doth enervate, debilitate, take away men's spirits and courage from them, ***simpliciores reddit homines***, breeds nothing so couragious souldiers as that Roman; we may say of these peculiar sects, their religion takes away not spirits onely, but wit and judgment, and deprives them of their understanding. For some of them are so far gone with their private enthusiasmes and revelations, that they are quite mad, out of their wits. What greater madness can there be, then for a man to take upon him to be a god, as some doe? to be the Holy Ghost, Elias, and what not? In Poland, 1518, in the reign of king Sigismund, one said he was Christ, and got him 12 apostles, came to judge the world, and strangely deluded the commons. One David George, an illiterate painter, not many yeers since, did as much in Holland, took upon him to be the Messias, and had many followers. Benedictus Victorinus Faventinus, *consil.* 15. writes as much of one Honorius, that thought he was not onely inspired as a prophet, but that he was a god himself, and had familiar conference with God and his angels. Lavat. *de spect. c.* 2. *part.* 8. hath a story of one John Sartorius, that thought he was the prophet Elias, and *cap.* 7, of divers others that had conference with angels, were saints, prophets; Wierus, *lib.* 3, *de Lamiis, c.* 7, makes mention of a prophet of Groning that said he was God the Father; of an Italian and Spanish prophet that held as much. We need not rove so far abroad; we have familiar examples at home: Hacket that said he was Christ; Coppinger and Arthington his disciples: Burchet and Hovatus burned at Norwich. We are never likely seven yeers together, without some such new prophets that have several inspirations, some to convert the Jewes; some fast forty dayes; go with Daniel to the lion's den; some foretel strange things, some for one thing, some for another. Great precisians of mean conditions and very illiterate, most part by a preposterous zeale, fasting, meditation, melancholy, are brought into those gross errours and inconveniences. Of those men I may conclude generally, that howsoever they may seem to be discreet, and men of understanding in other matters, discourse well, ***læsam habent imaginationem***, they are like comets, round in all places, but only where they blaze, ***cætera sani***, they have impregnable wits many of them, and discreet otherwise, but in this their madness and folly breaks out beyond measure, ***in infinitum erumpit stultitia***. They are certainly far gone with melancholy, if not quite mad; and have more need of physick then many a man that keeps his bed; more need of hellebor then those that are in bedlam.

Ibid.

THE OXFORD TRACTS.

Great excitement has lately prevailed on this subject, and almost every species of vehicle has been in requisition to convey the sentiments and feelings of multitudes who have just at this time been unable suppress them. There has been a perfect hurricane of sermons, tracts, pamphlets, magazines, reviews, and newspapers; presenting, too, one of the most curious phenomena of hurricanes, which nothing but the recent discovery of their ways of going on would enable us to understand. At the first outbreak of the storm, we were alarmed with the dangers of fanatic asceticism, backed by uncommon learning. People almost fancied they saw living skeletons flitting up and down Oxford, terrible in Greek, and sackcloth; and calling upon men neither to repent nor believe, but only to fast and read the fathers; and this, from persons of the reported character, station, and talents of the parties, was altogether tremendous. The hollow circle of storm has now so far progressed in its onward course towards infidel apostacy that, by keeping pretty much where they were, they are again in its circumference, and assailed on the other side. In nautical phrase, the south-easter is paying off the north-wester, which those who knew nothing of the philosophy of the thing long since observed that he seldom fails to do with great punctuality and promptitude. We are now given to understand that, abominable as the productions of the Oxford school of divinity are, there cannot be much to fear from the published speculations of "two or three gentlemen happening to reside in or near one of our Universities, who have, rather to the injury of that University, obtained the name of 'the Oxford divines,' though they are no more the Oxford divines than the three 'tailors of Tooley street' were the people of England." Having only this slight and casual connexion with the place,—no chair or fellowship, no college office or cure of souls, among them,—there can of course be nothing to apprehend. Have we, in fact, any proof that they have even been heard of *in* Oxford? But if they have, what could they do, even if they were men of good character? and instead of this, they turn out to be "knaves" and "jesuits," and, what was least expected, rogues as to money—if we may credit the newspapers.

All this is very well, and very instructive. "It is an ill wind that blows nobody any good;" and no doubt some benefit will arise from all this excitement, especially if the anti-Puseyite party should ever "deviate into sense," and change their mode of attack for fair and well-informed argument. But it is a business with which the British Magazine would have nothing to do, if it had not been pointedly, repeatedly, and by name, brought into the dispute.

It was mentioned in the Notices to Correspondents of the preceding number that the Rev. C. S. Bird, in a pamphlet which he had published on the Oxford Tracts, had in plain, unqualified terms affirmed, that the writers of those tracts had this Magazine "under their control." On what ground he hazarded this bold assertion he may not choose to say, but as it has been made by others, it is not sufficient to meet it, as has been already done, with flat contradiction, and a statement that "the Magazine is not under the control, or subject to the slightest interference, of any person who is, or ever was, a member of the University of Oxford," without some further observations tending to show the position which it really does occupy.

For the writers of the Oxford Tracts, so far as he knows who they are, and for a great part of what he has read in the tracts themselves, and in other publications ascribed to the same writers, the editor has a sincere respect. He believes that they have brought into notice and operation much neglected truth—that, generally speaking, they have led, either by stating or eliciting juster notions of the Church, to a sounder and safer view, not only of the Church itself, but of Popery, dissent, heresy, schism, and all that is external—that they have given an invaluable impulse to ecclesiastical, and especially patristical, studies—that they have been in a great degree the instruments of checking the alienation, and the too probable prospect of divorce, between zealous piety and sound learning—that they have looked bullying ignorance in the face, dragged it out, and made it record its own sin and shame—and, in short, conferred many benefits, directly and indirectly, on the Christian Church. At the same time there are some points, and those of some importance, on which the editor thinks they are mistaken, and on which he would like to see them well matched in controversy. With these views and feelings, of course he can have no objection to admit the letters of these gentlemen or their friends into that department of the Magazine which was originally provided and described as a place in which communications might be "inserted for the purpose of exciting discussion," and which is every month headed by a notice that the editor is not responsible for the opinions of his correspondents. How far it is honest to make him so, is a question for those who do it, if they ever trouble themselves with inquiries of the kind; but if it be thought that those who more or less agree with the Oxford divines write more frequently than those who oppose them, and that they sometimes write what should "excite discussion," and that, too, without its being answered, the editor acknowledges himself to be of the same opinion. It appears to him, that sometimes things are stated or assumed without sufficient ground, which might furnish matter for very useful and interesting discussion; and if those who thus think will reply at moderate length, and in a Christian and scholarlike manner, they will find no unwillingness to insert their communications.

British Magazine.

CHRISTIAN PERFECTION.

'Saint Luke pronounces a great eulogium on the parents of John the Baptist. They were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.' From which words, however, it is not to be inferred, that they were free from all sin: for, as Justin Martyr writes, 'to be blameless is one thing; to be sinless, another; for he that is free from sin, is in all respects blameless also; but he that is blameless, is by no means necessarily exempt from sin.' (Quest. 140.) Accordingly, in this very chapter, the evangelist notices the sin (***amartema***) of incredulity, in Zacharias. And these great luminaries of the Church, Moses, David, Hezekiah, Jeremiah, Zachariah, occasionally suffered obscurations and failures of faith, of holiness, or of patience; and were eclipsed, some a greater, and others a smaller number of digits; in order that all men intent upon Christ, the Sun of righteousness, who perpetually shines, should, from him, daily seek the constant light of faith.

From hence alone, then, we may collect, that our Christian perfection does not exist (***anamartesia***) in sinlessness (for 'there is no man that sinneth not,' was the confession of the wise Solomon, which St. John, the first of the apostles, thus corroborates, 'If we say that we have no sin,' &c.,) but in a stedfast purpose of serving God, according to his will; and in an execution of that purpose, though often interrupted by our lapses, and, therefore, by no means absolutely perfect, yet still, devout, sincere, and without hypocrisy.

'But it is the will of God, that we should address him in fervent prayer; that we should give thanks to him, in and for all things; that we should bear all afflictions with joyful patience; that we should strenuously war against the foes of piety, the devil, the world, our own flesh and blood; and finally, that we should devote ourselves to the serious pursuit of piety itself.

'Therefore, the perfect Christian, disburthens all his cares into the bosom of God: gives thanks to him in all things, through his Son Jesus Christ: bears all the sorrows and afflictions of this life, with joyful patience; knowing that they are all from the Father, that they are all for his good, that they are all sent, in conformity to the sufferings of Jesus Christ; and assured, that they will all terminate, in the happy issue of immortal glory: accordingly, he glories even in tribulation, filled with the joy of present peace, and future exaltation. The perfect Christian maintains a good combat, by fighting against all the enemies of piety; and, if not always utterly subduing them, (for even in the saints, the wicked flesh sometimes rebels against the spirit) nevertheless, bridling them, and taming them; and that, by faith, which implicitly believes, not only the promises made to the obedient, but the threats denounced against the wicked; by prayer, which daily invokes the assistance of God; by diligence, which thinks on his ways, which restrains his feet from every evil path, which associates him with all those that fear God, and keep his commandments. Finally, the perfect Christian devotes himself, with all possible zeal, to piety; and consequently (among which I would include daily penitence,) to the exercise of all good works. For those words of Christ are never absent from his ears, 'the violent take the kingdom of heaven by force.' 'Forgetting those things which are behind, and reaching forth unto those things which are before, he presses toward the mark, for the prize of the high calling in Christ Jesus.'

This was the perfection of pious patriarchs, kings, and prophets; this was the perfection of Zacharias and Elizabeth. This was the perfection of the apostles, as St. Paul himself testifies. 'Let us, therefore, as many as are perfect, be thus minded.' This perfection, rendered difficult to the flesh, is rendered easy to the spirit, by the love of Christ, by the guidance of the Holy Ghost, and by the vivid seed of the word of God, in the hearts of the regenerate. For, as seven years hard labor was sweet to Jacob, for the sake of Rachel, whom he loved, so the love of Christ constraineth us to dedicate our entire lives to him. Nor does the Spirit of God, by which we are led, guide us any where else, than to prayer, to a joyful suffering of evils, to a struggle against sin, to the serious pursuit of piety. To this, the faithful, moreover, are excited by that seed of the divine word, which is hid within them. They meditate on those passages of Scripture, which exhort to holiness, and dissuade from sin. Wherefore, St. John says, 'Whosoever is born of God, doth not commit sin, for his seed remaineth in him, nor can he [presumptuously, and habitually] sin, because he is born of God.'

'These exercises of a Christian man, though they be far short of perfection, are yet dignified with the name of perfection by God; who weighs it, not according to the rigorous mosaic letter, but by the standard of evangelical clemency. The voice of the law is terrible: people of Israel do not sin; for, cursed is every one that continueth not in all things, which are written in the book of the law, to do them. But the voice of the Gospel is lovely: my little children sin not; but if any man sin, we have an advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.'

Scultetus (Translated by Jebb)

From the British Magazine.

EXTRACTS FROM THE TRACTS FOR THE TIMES.

1. "It is certain that the bishops and clergy in England and Ireland remained the same as before the separation; and that it was these, with the aid of the civil power, who delivered the Church of those kingdoms from the yoke of Papal tyranny and usurpation; while at the same time they gradually removed from the minds of the people various superstitious opinions and practices which had grown up during the middle ages."—No. 15. p. 4.

2. "That there is not a word in scripture about our duty to obey the Pope, is quite clear. The Papists, indeed, say that he is the successor of St. Peter: and that, therefore, he is head of all bishops, because St. Peter bore rule over the other Apostles. But though the bishops of Rome were often called the successors of St. Peter in the early Church, yet every other bishop had the same title. And though it be true that St. Peter was the *foremost* of the apostles, that does not prove that he had any dominion over them. . . . And so Rome has ever had what is called the *primacy* of the Christian Churches, but it has not, therefore, any right to interfere in their internal administration."—*Ibid*, p. 5.

3. "But it may be said, that we have really no valid orders, as having received them from an heretical Church. True, Rome may be so considered now; but she was not heretical in the primitive ages."—*Ibid*, p. 10.

4. "It may be said, that we threw blame on Luther, and others of the foreign Reformers, who *did* act without the authority of their bishops. But we reply, that it has been always agreeable to the principles of the Church, that, if a bishop taught and upheld what was contrary to the orthodox faith, the clergy and people were not bound to submit, but were obliged to maintain the true religion."—*Ibid*. p. 11.

5. "While they [the writer and others] consider that the revival of this portion of truth is especially adapted to break up existing parties in the Church, and to form instead a bond of union among all who love the Lord Jesus Christ in sincerity; they believe that nothing but these neglected doctrines, faithfully preached, will repress that extension of Popery, for which the ever-multiplying divisions of the religious world are too clearly preparing the way."—*Advertisement to Vol.* i. p. 5.

6. "You have some misgivings, it seems, lest the doctrine I have been advocating 'should lead to Popery.' I will not, by way of answer, say, that the question is not whether it will *lead to Popery*, but whether it is *in the Bible*; because it would bring the Bible and Popery into one sentence, and seem to imply the possibility of a 'communion' between 'light and darkness.' No; it is the very enmity I feel against the papistical corruptions of the Gospel, which leads me to press upon you a doctrine of Scripture, which we are sinfully surrendering, and the Church of Rome has faithfully retained.

"How comes it that a system so unscriptural as the popish makes converts? Because it has in it an element of truth and comfort amid its falsehoods. And the true way of opposing it is not to give up to them that element, which God's providence has preserved to us also, thus basely surrendering 'the inheritance of our fathers,' but to claim it as our own."—*No.* 20. p. 1.

7. "Truly when one surveys the grandeur of their system, a sigh arises in the thoughtful mind, to think that we should be separate from them; Cum talis sis, utinam noster esses!—But, alas! AN UNION IS IMPOSSIBLE. Their communion is infected with heterodoxy; we are bound to flee it as a pestilence. They have established a lie in the place of God's truth; and by their claim of immutability in doctrine, cannot undo the sin they have committed. They cannot repent. Popery must be destroyed; it cannot be reformed."—*Ibid*. p. 3.

8. "He has wonderfully preserved our Church as a true branch of the Church Universal, yet withal preserved it free from doctrinal heresy. It is Catholic and Apostolic, yet not Papistical. . . . Depend upon it, to insist on the doctrine of the visible Church is not to favor the Papists, it is to do them the most serious injury. It is to deprive them of their only strength."—*Ibid* p. 4.

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10. "As to the *manner* of the presence of the body and blood of our Lord in the blessed sacrament, we that are Protestant and Reformed according to the ancient Catholic Church, do not search into the manner of it with perplexing inquiries. . . . Had the Romish maintainers of transubstantiation done the same, they would not have determined and decreed, and then imposed as an article of faith absolutely necessary to salvation, a manner of presence, newly by them invented, under pain of the most direful curse; and there would have been in the Church less wrangling, and more peace and unity than now is."—*No*. 27. p. 2.—*Bishop Cosin on Transubstantiation.*

11. "It is in vain that they bring Scripture to defend this their stupendous doctrine [transubstantiation;] and it is not true, what they so often and so confidently affirm, that the Universal Church hath always constantly owned it, being it was not so much as heard of in the Church for many ages, and hath been but lately approved by the Pope's authority in the Councils of Lateran and Trent."—*Ibid*. p. 16.

12. "The history of the Papists is this. Many centuries ago, strange and corrupt notions and practices prevailed in many of the Churches in Europe. Among others, people thought the Pope or bishop of Rome was gifted with authority from heaven to control all the branches of the Church on earth, and that his word was to be of more weight than even the holy Scriptures themselves. But about three hundred years ago, the bishops of the Church of England saw these errors in their true light."—*No*. 30. p. 5.

From the Banner of the Cross.

PRAYERS FOR THE DEAD.

Mr. Editor,—Some time ago, in England, a widow erected a tombstone at her husband's grave, with the inscription, "Pray for the soul of Joseph Woolfrey," and a quotation in favor of that practice from the second book of Maccabees. The vicar of the parish brought the matter into the ecclesiastical courts, as being against the principles of the Church of England, which are part of the law of the land. In the Arches Court at Canterbury, Sir Herbert Jenner gave sentence against the vicar, declaring that prayers for the dead are not *forbidden* by the Church of England. I learn from the Churchman, to which I am indebted for the account, that the decision was much disapproved, and that the bishop of London has publicly expressed himself to that effect. What are the arguments of the bishop, I know not; but it appears to me that the *judgment* of Sir H. Jenner (as reported) contains matter enough to sustain the opposite conclusion, viz. that the Church of England *does* forbid prayers for the dead.

The first reference is to the 22d Article, which condemns the doctrine of a purgatory, but says nothing of the ancient prayers for the dead, those which were unconnected with the much later notion of a purgatory, and incompatible with it; for they related only to departed saints enjoying the peace and happiness of the intermediate state. Here I agree with the learned judge: this article does not forbid the ancient practice, but only that connected with the fiction of a purgatory.

His next reference is to the two successive Prayer-books of Edward VI. The first of these contained prayers for the dead; the second 'omitted' them, as the learned judge declares. But such an omission is a *rejection* of them. And here is his fundamental error. The Church was reforming; it reformed in part under Henry VIII.; it went farther in Edward's first Prayer-book; and yet farther in the second. In such a process, whatever is omitted is rejected. In the American Prayer-book, the Commination is omitted, and the Athanasian Creed: and will any one argue that our clergy may introduce these in our worship? In Edward's first Prayer-book, exorcism at baptism, unction of the sick, and the not unfrequent use of the sign of the cross, were retained, they were omitted in the second: and is it a fair conclusion that practising these things is still allowable in the Church of England? If not, then prayers for the dead are in the same predicament. The learned judge forgot that a practice may be fully rejected, yet *not* explicitly condemned. Some things *in* the Church of Rome were so bad as to be positively condemned by our reformers; other things had very ancient sanction, yet not being approved of, were simply rejected. And the rejection is a prohibition, or it amounts to nothing. Mr. Palmer is correct in saying that the Church of England has not "*formally* condemned" the ancient sort of prayers for the dead; and the learned judge is correct in alleging that she has not put upon them "any *express* prohibition;" but she *has* prohibited them by *implication.* And as the changes from the first to the second Prayer-book of Edward were allowed by the court as facts equivalent to law, the implication contained in the law should have been allowed its due force: these changes ought either to have been excluded as not having statutory effect, or else received in such a way as to sustain their constructive statutory obligation.

Further reference is made to the homilies, which censure prayers for the dead, and that in language quite plain enough, though not so violently as some other matters. Sir H. Jenner quotes but one passage, "let these and such other places be sufficient to take away the gross error of purgatory out of our heads, neither let us dream (think idly) any more that the souls of the dead are any thing at all holpen by our prayers." Now, if to call the doctrine a "dream" (idle fancy) does not declare against the practice, what, short of an anathema, could declare against it, in a sermon? The teaching of this sermon is received in the court as law; the court, therefore, ought to have regarded this language of the pulpit as it would clear legal phraseology. And though, as the learned judge remarked, "it is not to be necessarily inferred that the Church of England adopted every part of the doctrines contained in the homilies," yet by what rule did he select among the "parts of the doctrines," and reject this "part?" Among theologians, it is an open question how thoroughly the homilies are binding; but when they are turned into law, they ought to be construed as such throughout, unless they are qualified by other portions of the code: and where in all the standards of the Church of England, since the first Prayer-book of Edward, will a shadow of countervailing authority be found for prayers for the dead? The homily treats them as a "dream," and denies that the dead can be "holpen" by them. That is oratorical condemnation sufficient; and being admitted into court, should have been counted as a statutory prohibition.

But the structure of the homily (that on prayer, part 3) throws further light on the question. It says, "You shall be instructed for what kind of *things*, and what kind of *persons* ye ought to make your prayers unto God." After treating of the "things" to be prayed for, it declares "what kind of persons:" these are rulers, ministers, all men, enemies, Jews, Turks, Pagans, Infidels, Heretics, &c. But it excepts "them that are departed out of this world." If it had not named the latter, the mere omission would have been a sufficient rejection of them from the "kind of persons" to be prayed for. Naming them, however, and declaring prayer for them to be useless, and quoting Augustine on certain words of Scripture which "*confound* the opinion of helping the dead by prayer," nay, admonishing the people not to "dream of prayer for their souls," besides not dreaming of its helping them, but only to pray "for all men *living*," the homily, not by omission, but expressly excludes them from the "kind of persons" mentioned. Had the learned judge examined the homily more thoroughly, it is possible he would have made a different judgment in the case.

The homily and the ejection of prayers for the dead from Edward's second Prayerbook sustain each other, and should be taken in connection. The latter took away all provision for praying publicly for the dead; and the former exhorted the people, not to "dream" of doing it in any way. What more complete prohibition of the custom could there be, short of enactment, or of its absolute condemnation.

I see no relevancy in the reference of the learned judge to the opinion of many English divines, or to the inscription on Bishop Barrow's tombstone asking prayers for him; for, irregularities of many kinds are advocated and practised by bishops, priests, and deacons. Had he found such opinions among the reformers, contemporary with the early Prayer-book and the homilies, it would have been to purpose. The voice of the Church of England on this subject is plain enough, plainer than on many subjects in the British constitution, whatever be the aberrations of her individual members. The Oxford Tracts, by their argument, favor the ancient prayers for the dead; yet so clear is the judgment of the English Church on this and other subjects, that Dr. Pusey, in disclaiming the wish to alter the liturgy, adds, "there cannot be real alteration without a schism." If it would produce a "schism," or if it would contribute to make a "schism," to introduce prayers for the dead, they cannot now be permitted in any sense: though not absolutely condemned, and though without an enactment against them, they are effectively prohibited by the homilies and the second reformed Prayer-book.

Why then was not this prohibition followed up by an enactment, or an entire condemnation of the practice? Because the English Reformers, in renouncing Popery, did not wish to compromit the catholicism of their Church. They declared a sufficient judgment for the government of their own flock; but they went no farther. Prayers for the dead are very ancient, and have been universal, or nearly so: not prayers for the release of souls from the pains of purgatory, which are of comparatively modern date, and wholly unsustained by early antiquity; but prayers for the departed righteous, who are in peace and happiness,—prayers for their increase of happiness in the intermediate state, for their final pardon and consummation of bliss, and for hastening that consummation, the glory of heaven. Such prayers pervaded the Church universal, centuries before purgatory was "dreamed" of. And they may yet be a subject of mutual arrangement, or of mutual forbearance, should the several branches of the *true* Catholic Church endeavor to make their unity more visible and more practicable. They have "no commandment" in Scripture; so much the homily decides for our branch. Whether they are contrary to Scripture, can better be discussed, with the other branches, without fettering the question with prohibitory enactments, or with anathemas.

After this remark, and as the subject will soon probably (in consequence of the controversy on the Oxford Tracts) excite more attention here than it hitherto has received, it may not be improper to state my opinion concerning the compatibility of prayers for the dead with Scripture. For prayers for those who have departed impenitent and without God's pardon, there is no scriptural warrant; they are entirely contrary to Scripture. For prayers to relieve from pains (the fires of purgatory) the departed righteous, there is no scriptural authority; the doctrine is "a fond thing, vainly invented, and repugnant to the word of God." The ancient prayers for the righteous dead, not in fire, pain, and suffering, but at rest, in peace, happy, had relation to three points, as already mentioned. 1. As regards their increase of happiness in the intermediate state; we know too little of that state to venture any prayer concerning it. The godly who "depart" hence are "with Christ," their death is "gain;" but whether the gain of their souls is progressive, before reunion with their bodies, we know not. And there is no example of such prayer in the Bible. 2. As regards their final pardon and consummation of bliss; it is certain of all who die pardoned, and therefore need not be prayed for. Nay, such prayer seems to imply some want of faith in God's sure promise to give them a favorable judgment and a place at his right hand. It is claimed, however, by the Romanists, that Onesiphorus, for whom St. Paul prays that he "may find mercy of the Lord in that day," (2 Tim. i. 16-18,) was dead, and that here is a scriptural example of this kind of prayer: and some Protestant commentators (Pol. Syn. Poole's Annot. M. Henry,) treat the passage with peculiar caution. But nothing of the sort can be proved here, till the death of Onesiphorus at that time is proved, which cannot be done; and it would be an impeachment of God's providence to argue that he here approves of such prayer, yet has left us ignorant of the very fact on which our knowledge of his approbation must be founded. I go therefore with Hammond, Macknight, and others, in believing that Onesiphorus was *not* dead when Paul wrote this prayer; and of course that the practice referred to has no revealed warrant. 3. As regards prayer for the hastening of the final consummation and glory of the departed pious, we have more light. The petition in the Lord's Prayer, "thy kingdom come," is generally and rightly allowed to include the coming of the kingdom of glory, as well as that of the Church, and that of grace within the soul; and thus, in using it, as Bishop Bull remarks, we pray for that benefit to the dead, as well as to the living; besides, as applied to the living, it refers to a blessing not to reach them till after their death. But this inclusion of the departed in the benefit of the petition is not its primary object, but rather incidental and unavoidable, if we may so speak of any thing devised by our blessed Lord. So with the passage, "Behold, I come quickly: even so, come, Lord Jesus:" the prayer unavoidably includes this final benefit for the spirits of the just in the intermediate state; but that does not appear to be its leading object. I conclude therefore, that such prayer is not to be offered for the dead particularly and separately. Yet they always are thus prayed for in every supplication, inspired or uninspired, for hastening the second advent of Christ, the accomplishing of the number of the elect, the coming of the kingdom of glory.

P. S. The Oxford Tract, No. 75, on the Breviary, contains "a design" for a service commemorative of Bishop Ken, "and another for a service of thanksgiving and commemoration for the anniversaries of the days of death of friends or relations." Both these "designs" I understand to be the productions of the author of the Tract, and so under the responsibility of the Oxford divines. In the former, are no prayers for the dead. But in the latter there are. One of them runs thus, (p. 147,) "Grant to *all* thy servants a merciful judgment at the last day," &c.: as the service relates to "the dead in Christ," the meaning of this language is plain. Nearly as plain is the prayer on the next page, "Keep safely under the shadow of thy wings, ourselves, our *relations*, and *friends*, and *all* believers, even thy *whole* Church, that we may enjoy thy presence always, and increase in thy holy Spirit more and more, *till we come* to thine *everlasting kingdom*." These prayers are repeated in another department of the service, and both conclude with "may their souls rest in peace." Now this transcends the title of the service; it is more than a "commemoration" of the dead; it is actual prayer for them. There is indeed no Popery in it, but far higher and more respectable antiquity. Yet it is contrary to the judgment of the English Church, as expressed in the homilies and in the change to the second Prayer-book of Edward VI.

COMMUNICATIONS.

For the Churchman.

Mr. Editor.—Some of your readers are unfortunate in not being able to see the force and cogency of the multifarious arguments adduced by your correspondents, to show the sinfulness and folly of giving countenance to foreign missions. I am sure the diligent endeavors of "A Friend of Missions" have not been wanting, month after month, to open the deluded eyes of those who, in the simplicity of their hearts, have thought it no want of charity to our brethren at home to try and spread abroad the good news of salvation. The General Convention of our Church, composed of the bishops, clergy and laity from every diocese, ought to have known better than to have taken a sentence from a parable—"the field is the world,"—and inferred from that that we have any thing to do with countries beyond the sea or the mountains—their zeal outran their knowledge; for how ridiculous to suppose that our Lord means by "the world" any thing more than our own land. It is true, the Saviour speaks of "the good seed" sown in a field, and this field, he says, is the world; but then it occurs in an explanation of a parable, and therefore cannot mean the world in our sense. "A Churchman," too, an able auxiliary to "A Friend of Missions," recommends very highly another attempt to set people right, made by the Rev. E. M. Johnson, author of a sermon entitled "Missionary Fanaticism Opposed to Christian Zeal," and "Clericus Rusticus," who seems to have taken umbrage against some remarks of "E.," in favor of extending the Gospel to other lands, takes up a column or so in your paper to enlighten "E.," and of course through him all who think like him. Still, Mr. Editor, notwithstanding these numerous efforts, I am so unfortunate as to be unconvinced by your correspondents' labors, and as I have a few serious difficulties to surmount before I can give assent to their views, I shall beg leave to state with great plainness what these are—perhaps I may see reason to change my opinion of the utility of foreign missions. And first, allow me to say a few words about the singular production lately given to the world from the pen of Rev. E. M. Johnson, and so highly recommended by "A Churchman," in your paper of March 16. It well becomes the laity to receive instruction and guidance from Christ's authorized ministers—we should be willing at all times to learn the will of God from them; "for the priest's lips should keep knowledge and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts," (Mal. ii. 7;) but while this is true we are also commanded to "search the Scriptures" for ourselves, to diligently examine by patient perusal and prayerful meditation into the revealed will of God. A plain reader of the Bible would hardly draw such conclusions and inferences from it as are often times to be found in the Churchman. One would naturally think that when our Lord said unto the eleven, "Go ye into all the world, and preach the Gospel to every creature," (Mark xvi. 15,) he meant that they should go. Surely if any of the followers of Christ have reason to think that they should wait God's own time and his plain intimation that the door is opened to the heathen, the Apostles much more: they were few in number, without means, without resources, a scorn and contempt of both Jew and Gentile, unlettered, and yet commanded to "teach all nations." With how much reason might they have said, we are too weak and inefficient to go forth into foreign lands, our own brethren in Jerusalem need our care and attention, we must not neglect the greater duty of dispensing to them the bread of life for the less feasible, the very uncertain prospect of converting the world. No, we will wait till by the providence of God these surrounding nations are fitted to receive the Gospel, and in another generation we shall be so much stronger and so much more numerous that we can act upon the world with efficiency. Did they do this? No, they understood the command in its natural import; "for they went forth, and preached every where;" and we are assured by St. Paul, that in his day "the Gospel was preached to every creature which is under heaven," (Col. i. 23.) But, says our author, "he (i. e. our Saviour) said this, (Go ye into all the world, &c.) and he said it to the *Apostles*, and he gave them power to do this, and sustained them by his miraculous grace. Is it not obvious, there is a great difference as to the means to be used at the first propagation of this religion and for its extension in after ages, when the miraculous powers given to the Apostles had been withdrawn? It is contrary to all sound rules of interpretation to consider what was addressed personally to the Apostles, particularly in regard to their immediate duty in propagating the Gospel, as addressed, through them, to every minister of the Gospel to the end of time. This is a very common abuse of Scripture." Here, if I understand the author, it is distinctly asserted that the command of our Lord to preach the Gospel to every creature, was given to the Apostles and to the Apostles alone. They were addressed personally in regard to *their* duty in propagating the Gospel, and it is wrong to suppose that their successors are included. Now let me ask on what authority is this regarded as an "especial command given by our Saviour to his Apostles for a special purpose?" Surely the Gospel is to be preached, the good news of salvation are to be proclaimed to every creature; but I cannot see how, on the author's principles. If the command of our Lord was personally addressed to the Apostles, it cannot be obligatory on the ministers of Christ now—no, it was not obligatory on the ministers of Christ in the Apostles' days—why, then, was the Gospel preached by others beside the Apostles? Why is the Gospel now preached to those who have not heard it? But I suppose I shall be told, this is not what the author means to teach; for it is undeniable that others were missionaries besides the Apostles, and one of the Apostles certainly was not a missionary, but a bishop, and most probably a diocesan bishop. If it was St. James' "immediate duty to propagate the Gospel," how can it be justified that he remained at Jerusalem in the discharge of episcopal functions? If he was "personally addressed," and "sustained by miraculous grace," why did he not obey our Lord's command? Again, the author makes miraculous gifts and graces, because possessed by the Apostles and early Christians, a necessary part of a minister's qualifications to preach the Gospel; but why I cannot see. It is very true, our Lord says, "these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick and they shall recover," but were they *essential* to ministers of Christ? Could none preach except they had these powers? How then happens it that when miracles ceased in the Church the Gospel still continued to be preached by missionaries among the heathen? Does the author intend that we shall wait for miracles again before we shall obey the command of our Lord and Master? No doubt, "there is a great difference as to the means to be used at the first propagation of this religion and for its extension in after ages, when the miraculous powers given to the Apostles had been withdrawn." Then, they had the gift of tongues, now we must acquire them by patient study; then they had the evidence of miracles to attest their divine mission; now, we have the evidence of history and the long, unbroken chain of testimony, age after age, bearing witness to the power and the truth of our most holy religion; they appealed to facts, known and within the reach of all, they gave convincing proof of the truth of what they said; we too appeal to facts of a similar nature, and we afford, equally convincing proof of the truth to every candid mind, but of a different character. Such, in brief, is this "great difference" between them and us; but where is the ground for believing that this command was a special one, and for a special purpose? I have been accustomed to think that there is a difference between *extraordinary* and *ordinary* powers—the Apostles were inspired men, and the Holy Ghost gave them special and extraordinary powers; but is it necessary in order to be a successor of the Apostles that a bishop should possess these powers? They were commissioned to baptize, and to preach the Gospel to all nations—their successors are commissioned by the same Lord, and exercise the ordinary powers exercised by them—else, when miracles ceased, then the Church ceased likewise. The extraordinary gifts and power of the Spirit were withheld shortly after the primitive age, when they had accomplished the end intended—they were temporary; but the ordinary gifts and powers are essential to the existence and continuance of the Church—and hence they remain "unto the end of the world." I cannot but notice in passing the strange fallacy employed by the author of this sermon, in charging those who think the command of Christ obligatory on Christians now, with destroying all order or permanency in the Church. "If it be moreover strictly so—then every minister who remains in one place to preach his Gospel is violating this command." I marvel much that a minister of the Gospel could say this, that he could insinuate that the advocates for the plain meaning of our Master's command would make the clergy a set of roaming vagrants, like the Sarabaitæ of notorious memory, and that he could suppose us possessed of so little sense, so little perception, as to undervalue the labors of pastors at home. Every Christian that reads his Bible knows that the Apostles labored in various regions, and St. Paul especially constituted and appointed settled pastors in the Churches which he and they had founded. He set Timothy over Ephesus and Titus over Crete, and charged them to labor in their respective dioceses with all diligence; and by his labors and the labors of the rest of the Apostles, and those whom they ordained, the Church grew and multiplied. No man of common sense imagines that the Church already established, victories over sin and Satan already gained, are to be given up, while we endeavor to lengthen her cords and strengthen her stakes; but I know not how the Church can be absolved from the obligation resting upon her to preach the Gospel to every creature. While the Gospel is to be preached it is to be preached by Christ's ministers, and they are to be sent in the way he has appointed. It *may* be "the work of man's folly" to try and send the Gospel to the heathen, in the opinion of this author, but still the command remains—it has remained a dark spot on the fair vesture of the Church for century after century; and though in our contracted vision we cannot deem it our duty to do any thing for those who are "without Christ," and "having no hope, and without God in the world," let us consider well how we shall answer it at the bar of God, knowing our duty and not doing it. There are several things in other parts of this sermon which I would like to notice, but cannot at this time—perhaps another opportunity will be allowed me. Permit me, in conclusion, to quote an eloquent passage from Bishop Doane's sermon, entitled the "Missionary Argument." "It ought not to be withheld, that there is by those who discountenance the cause of missions—strange indeed, that in a Christian land there should be any such!—some show of seeming argument. For, say they, if the heathen have not the Gospel, or if some Christians live less in the light of it than others, then they have less to answer for; since a God of justice and mercy will never judge them by a rule of what they could not know. We account as highly as they can of the justice and of the goodness of God. We believe, and we tremble to believe it, that the rule of his judgment will strictly be, *of him to whom much is given, much will be required.* We doubt not that *in every nation he who feareth* God *and worketh righteousness* will be accepted *with him.* But we repeat with emphasis the searching and decisive question which has been often asked before, where, in a heathen nation, is he found who feareth God and worketh righteousness? We ask, if, in our high, meridian Gospel day, there is too much light upon the path of duty or the bed of death? And we ask, if, with all the advantages and consolations which he enjoys, the Christian *scarcely be saved*, how shall the poor heathen, or the half-enlightened convert, or the forest exile from his father's home and house of prayer, prepare to meet his God? But the argument proves too much and so proves nothing. It might with as much reason be contended that the whole world needed not the Gospel—that God has sent his Son to die for men who might have been saved as well without the sacrifice—and that the Holy Spirit poured out from heaven to sanctify the faithful is poured out all to waste. My brethren, it is not so. The heathen bowing down to wood and stone are perishing for lack of knowledge. Our brethren, pioneers of civilization and of the Church, are languishing in sorrow for the want of spiritual light and spiritual consolation. Even in the midst of us, the poor are famishing for the bread and thirsting for the water of life." I may be wrong, but I cannot help thinking that it ill becomes any follower of the Lord Jesus, to say that labor here, or in any one portion of our Master's vineyard, will be more successful as of course, than in another; and most deeply do I fear the tendency of the sentiment which the Churchman has been the means of disseminating, that the heathen have nearly all the advantages and blessings which we possess who live in the full blaze of Gospel light. Let us take heed how we lay this flattering unction to our soul; let us be watchful lest the lethargy of spiritual death come upon us: there is no danger of our doing too much for those who live in darkness and in the shadow of death, and it is fearful to think that "the dark places of the earth are full of the habitations of cruelty;" but there is great danger of our neglecting to do what we can to extend to others the blessings we enjoy, and it well becomes us to see whether sluggish indolence help not to foster the opinion that we have so much to do at home that we can do nothing abroad. God grant that to none of us in the last day, the Saviour shall answer, "saying, verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."

AUDI.

For the Churchman.

REV. E. M. JOHNSON'S SERMON.

In the dialogue of Mr. Johnson's sermon make the following corrections—(page 27, line 21 from the top) for sympathise read *symbolise*

Eighth line from the bottom—for "what I heard," read "what I *have* heard."

For the Churchman.

GREEK MISSIONARIES.

Mr. Editor,—The communications of your correspondent H. S. are very valuable. They throw additional light upon our missionary operations in Greece. Permit me to call the attention of your readers to a few of the statements made by this writer. Those who remember the charge given by the late venerable Bishop White to the first *missionaries* sent to Greece; how strictly he charged them to do nothing in opposition to the bishops of the Church, will not be satisfied with the "special pleading" by which our *missionary* in Crete is here attempted to be justified in placing himself and his schools under the protection of the "lord of the land." Does he mean to say, that Mr. Benton only made a visit to the Pasha of Egypt to pay his respects? He says that he received "the proffered (not the unwilling) favor of the civil ruler of the country." Ought he not to have told us, that if this *missionary* did not make his appeal directly, he did it indirectly, thro' the British Consul; and that in fact the schools were established under this authority, in direct opposition to the declared wishes of the Christian bishop. And yet we are told our *missionaries* do not wish to create a schism. He says, these missionaries "are satisfied that if the whole scope of their object were brought clearly to the knowledge of the Eastern prelates, it would receive the cordial approbation of every one of them, whose intelligence and information qualifies him to pass a judgment upon it." No one can read the late circular, addressed by these prelates to their flocks, and say that they are wanting either in "information or intelligence." In this, they most unequivocally express their disapprobation of this schismatical attempt. I presume H. S. has never read that document, which he may see by recurring to your files. H. S. says, "By the dim light of their knowledge," the Greek bishops confound all the Eastern Churches in one "horrible and diabolical mass of Lutheranism." Informed, as they doubtless are, of the *actual state* of the Lutherans in Europe, and of the dissenting sects in England and America, which, having renounced the unity of the Church by rejecting the apostolical ministry, are at this moment a prey to every error, and present a scene of unparalleled confusion, I cannot think them far out of the way. When I read in the reports of our own missionaries there, of the "delightful intercourse," and "Christian harmony," and "communion both in worship and sacraments," which they have with those missionaries who are sent to the same *field of labor* by these sects, I do not wonder that the authorities of the Greek Church confound them all in one mass. I fear they will think that we pay but little regard to the "Episcopal principle," of which this writer speaks. I am glad now to learn distinctly that those who have gone to Greece have renounced the missionary character. "Their plan is simply to impart *human* knowledge chiefly by means of schools, and to intermingle with it religious instruction chiefly of a *practical* character." "It might be exercised in our own country by a teacher from a foreign land without so much as attracting Episcopal notice." If this be so, why was it necessary to find persons in orders? ordination is not a requisite to make a school-master. Not knowing how far the schools in Greece are under the control of the Church, I am not qualified to judge how far unlicensed schoolmasters may be permitted to exercise their calling without ecclesiastical censure. Neither am I prepared to say, that good teachers of the English language may not be most usefully and honorably employed in Greece, whose intercourse with England is daily becoming more frequent. I have been much instructed by the communications of H. S., and am glad to find they are to be continued.

F. M.

THE CHURCHMAN.

SATURDAY, MARCH 30, 1839.

EASTER.—The Church, in the peculiarly solemn and beautiful services of holy week, has made the best preparation for the delightful return of this noble festival. While the minds of her members are yet solemnized and their hearts subdued, with the thoughts of the cross on which the Redeemer died, and the grave which, for a time, received his earthly remains, the morning of his resurrection breaks upon their sorrow, and a voice of holy gladness and triumph breathes around her altars, inviting them to turn their heaviness into joy, their *litanies* of mourning into anthems of praise.

With how many blessed and glorious recollections is this festival associated! Christ *is risen.* Christian hope, established upon this its truest basis, seems to derive new impulse and vigor from every distinct contemplation of the fact of the resurrection of the Redeemer. Here is the fountain from which her serene light is replenished, and whatever beauty or brightness she sheds over the spirit when dwelling upon other themes of Christian meditation, are derived from this fountain. Upon this truth faith fixes its firmest grasp, and from it commands the whole bright chain of eternal verity, reaching upward, to use the fine expression of one of our elder divines, "from the cross and tomb of Christ on earth, to his throne in the heavens." Upon this truth Christian love also dwells with peculiar strength and tenderness, accounting the sepulchre wherein the Lord lay the most appropriate place of rejoicing over his resurrection.

And then how rich is the festival of Easter with the memories of the olden time of the Church of Christ! It is at this season that the Christian realizes most distinctly his fellowship with the "holy body and glorious spouse of Christ," in all ages of the world. With the disciples of the apostolic age, he meets in spirit on the first day of the week, and seems as it were in the more immediate presence of his risen and glorified Redeemer. The queen of festivals, as they called it, and regarded it, is a queen of festivals to him; it is "the day of days," to which appertains more peculiarly the awakening of all sweet and holy charities—of a stronger and deeper attachment to the Church catholic—of a more near and heartfelt communion with the spirits of the faithful—"the blessed company of the apostles, and the noble army of martyrs."

It is related of the primitive Christians that a common phrase of salutation among them whenever they met was, "*The* Lord *is risen.*" They were wont to cheer and strengthen each other by a mutual confession of the great truth of Christ's resurrection from the dead. Believing this firmly, and gratefully expressing their belief, they rejoiced with joy unspeakable in the glorious hope of eternal life, the fulfilment of which it was a pledge. It consoled and animated them in all the sufferings to which they were exposed. They felt it to be "an anchor to the soul, both sure and steadfast," enabling them to bear their trials with patience, and to pursue with energy and willingness the course of duty allotted them. It was to them as it should be to us, a source of deep and abiding peace, such as the world can neither give nor take away.

B.

EDUCATION AND MISSIONARY SOCIETY.

To the Clergy and Laity of the Dioceses of New York and Western New York.

Brethren,—It becomes my duty again to direct your especial attention to the state of the funds of the missionary department of the Education and Missionary Society of the Diocese of New York, which, you are aware, continues its operations as heretofore, in both sections of the state. Without prompt and liberal aid, its missionary treasury will be in serious embarrassment. At a recent meeting of the missionary board, the sentiment was expressed by the members generally, that the character of the society and of the Church, requires that there be constantly in the treasury a sufficient sum to meet our responsibilities, without the discreditable expedient of availing ourselves of the kindness of the treasurer in making advances beyond the funds in hand. This, therefore, is not hereafter to be expected. The two dioceses are the proper debtors to the missionaries, and they must furnish seasonable supplies for meeting the payments which are statedly their due. This reasonable and proper principle, you will at once perceive, will render necessary more prompt and liberal contributions in order to avert the painful alternative of leaving the missionaries' drafts unhonored, and prevent an extension of our missionary operations, if not their continuance, even on the present limited scale. There has been great deficiency, I am sorry to say, in parochial contributions since the Convention in October. And still more sorry am I to say, that among the parishes in which the deficiency is found, either in entire neglect of contribution, or in the amount contributed, there are not wanting some that may justly be considered large and wealthy.

The subject, brethren, is commended to your prompt and serious attention. Where collections or contributions have not been made, let them be so at the earliest suitable opportunity. Where they have fallen short of due proportion to the ability which God has given, let benevolent and Christian-minded individuals remedy the deficiency.

To my brethren of the Western Diocese, who, let it be repeated, are continuing to enjoy the full benefit of the society's operations, I would suggest that their contributions be made in time to be handed to the treasurer of the diocese at the Convention in May, to be by him transmitted to the treasurer* of the society. It will be borne in mind that the cause requires from each parish *distinct* contributions to the missionary and education funds of the society *respectively*.

Commending you to the blessing of God's providence and grace, I am, dear brethren, your affectionate diocesan,

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York,
and Acting Bishop of the Diocese of Western New York.

New York, March 20, 1839.

To the Editor of the Churchman.

Robin's Nest, March 8, 1839.

Sir,—I have lately received a deed of gift of two village lots of land in the town of Pittsfield, Pike county, Illinois, to be held in TRUST by me and my successors in office for the sole use and benefit and behoof of the first Protestant Episcopal church, now called St. Michael's Church, in said town.

The said deed is signed by Joshua Geer and Louisa Geer, and duly acknowledged before John N. Taylor, Commissioner of Deeds for the City of New York, on the 8th day of January, 1839.

As this is a public act of beneficence worthy of imitation, and as it may serve to call the attention of missionaries and friends of missions to give further aid to the founding and building of our Primitive Church in the very interesting town of Pittsfield, I beg you will have the goodness to publish it in your paper, and much oblige your faithful friend and servant,

PHILANDER CHASE, *Bishop of Illinois.*

CLERICAL CHANGE.—The Rev. A Stephens, formerly of Nashville, Tennessee, has removed to Washington, Mississippi, to fill the chair of ancient languages in Jefferson College.

EDUCATION FOR THE MINISTRY.

The following rules and regulations touching beneficiaries have been adopted by the Board of Managers of the Education and Missionary Society of the Diocese of New York:—

1. No beneficiary shall be received under 16 years of age, nor until he has been confirmed and become a communicant of the Protestant Episcopal Church.

2 Every applicant must produce a certificate from a clergyman, stating that he is personally acquainted with said applicant, and believes him to be of established religious and moral character; and has also such confidence in his good disposition and tempers, as to believe him a suitable person to be encouraged for preparation for the holy ministry.

3. Every applicant must produce a certificate from some approved teacher with whom he has studied, stating that his past progress in study has evinced great aptitude for learning and great industry in application.

4. Every applicant must produce the written consent of his bishop, or if there be no bishop, the ecclesiastical authority of his diocese, to his subscribing a pledge to go through the full course of study in the General Theological Seminary, except he may be excused therefrom by the Education Board; and he shall subscribe such pledge accordingly.

5. Every applicant must lay before the Education Committee a full and satisfactory account of his pecuniary needs and resources, and the said committee shall assign him such an amount of aid, as in their opinion is necessary for his comfortable and proper support during his studies: provided, the said amount shall in no case exceed such sum as may from time to time be fixed by the Education Board as a maximum.

6. No beneficiary of this Society shall be allowed to engage in teaching or other employment which may interfere with his undivided attention to study.

7. No married man shall be aided by this Society.

8 Every beneficiary shall report himself to the Education Committee, at least once in 6 months, giving a satisfactory account of his conduct and progress in study.

9. Applications for aid must be made to the Education Committee, and the required preliminary documents laid before them, in time to be reported on by them, at a meeting of the Board to be held on the Saturday next preceding the annual meeting of the trustees of the General Theological Seminary; and the Board cannot engage to render assistance during the year commencing October 1st, to any whose cases have not been favorably acted upon at the above-mentioned meeting.

10. Every beneficiary preparing for the Seminary must pursue his studies in some literary institution, or under some instructer approved of by the Education Committee.

11. No person or body shall have the right of nominating to a benefice, without engaging to furnish at least two-thirds of the amount which the Education Committee shall deem proper for the proposed beneficiary.

The Rev. Thomas H. Taylor, D. D., of New York, is the Chairman of the Education Committee.

☞ Indulgence is asked for the present number of the Churchman in consequence of its having been prepared without the usual editorial supervision.

TO CORRESPONDENTS.—"A Friend of Missions" is declined.

"H. I. H." is received.

"Philarchæus" is received.

We are obliged to "B.," but fear we shall not be able to make use of his contributions.

☞ Bishop Onderdonk requests that those Deacons of this Diocese who wish to apply for Priest's Orders during the ensuing season, will give him immediate information thereof.

He also requests immediate information what consecrations of churches are expected to take place, with the times respectively when it is supposed they will be ready.

THE RELIGIOUS USE OF EXCITED FEELINGS.

True it is, that all the passionate emotion, or fine sensibility, which ever man displayed, will never by itself make us change our ways, and do our duty. Impassioned thoughts, high aspirations, sublime imaginings, have no strength in them. They can no more make a man obey consistently, than they can move mountains. If any man truly repent, it must be in consequence, not of these, but of a settled conviction of his guilt, and a deliberate resolution to leave his sins and serve God. Conscience, and reason in subjection to conscience, *these* are those powerful instruments (under grace) which change a man. But you will observe, that though conscience and reason lead us to resolve on and attempt a new life, they cannot at once make us *love* it. It is long practice and habit which makes us love religion; and in the beginning, obedience, doubtless, is very grievous to habitual sinners. Here then is the use of those earnest, ardent feelings of which I just spoke, and which attend on the first exercise of conscience and reason,—to take away from the *beginnings* of obedience its *grievousness*, to give us an impulse which may carry us over the first obstacles, and send us on our way rejoicing. Not as if all this excitement of mind were to last, (which cannot be,) but it will do its office in thus setting us off; and then will leave us to the more sober and higher comfort resulting from that real *love* for religion, which obedience itself will have by that time begun to form in us, and will gradually go on to perfect.

Now it is well to understand this fully, for it is often mistaken. When sinners are led to think seriously, stronger feelings generally precede or attend their reflections about themselves. Some book they have read, some conversation of a friend, some remarks they have heard made in church, or some occurrence or misfortune, rouses them. Or, on the other hand, if in any more calm and deliberate manner they have commenced their self-examination, yet in a little time the very view of their manifold sins, of their guilt, and their heinous ingratitude to their God and Saviour, breaking upon them, and being new to them, strikes and astonishes, and then agitates them. Here then let them know the *intention* of all this excitement of mind in the order of divine Providence. It will not continue, it arises from the novelty of the view presented to them. As they become accustomed to religious contemplations, it will wear away. It is not religion itself, though it is accidentally connected with it, and may be made a means of leading them into a sound religious course of life. It is graciously intended to be a set off in their case against the first distastefulness and pain of doing their duty; it must be used as such, or it will be of no use at all, or worse than useless. My brethren, bear this in mind, (and I may say this generally, not confining myself to the excitement which attends repentance only, but all that natural emotion prompting us to do good, which we involuntarily feel on various occasions,) it is given you in order that you may find it easy to obey at starting. Therefore obey *promptly*; make use of it whilst it lasts; it waits for no man. Do you feel natural pity towards some case which reasonably demands your charity? or the impulse of generosity in a case where you are called to act a manly self-denying part? Whatever the emotion may be, whether these or any other, do not imagine you will always

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*The treasurer is Mr. Charles N. S. Rowland, New York; Benjamin M. Brown, Esq. who so long and faithfully discharged the duties of that office, having resigned in consequence of removal from this city.

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feel it. Whether you avail yourselves of it or not, still any how you will feel less and less, and, as life goes on, at last will not feel such sudden vehement excitement at all. But this is the difference between seizing or letting slip these opportunities; if you avail yourselves of them for acting, and yield to the impulse so far as conscience tells you to do, you have made a leap (so to say) across a gulf, to which your ordinary strength is not equal; you will have secured the beginning of obedience, and the further steps in the course are (generally speaking) far easier than those which first determine its direction. And so, to return to the case of those who feel any accidental remorse for their sins violently exerting itself in their hearts, I say to them, do not loiter; go home to your friends and repent in *deeds* of righteousness and love; hasten to commit yourselves to certain definite *acts* of obedience. Doing is at a far greater distance from intending to do than you at first sight imagine. Join them together while you can; you will be depositing your good feelings into your heart itself by thus making them influence your conduct; and they will "spring up into fruit." This was the conduct of the conscience-stricken Corinthians, as described by St. Paul; who rejoiced "not that they were made *sorry*, (not that their feelings merely were moved,) but that they sorrowed *to change of mind*. . . For godly sorrow (he continues) worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2 Cor. vii. 9, 10.

But now let us ask how do men usually conduct themselves in matter of fact, when under visitings of conscience for their past sinful lives? They are far from thus acting. They look upon the turbid zeal and feverish devotion which attend their repentance, not as in part the corrupt offspring of their own previously corrupt state of mind, and partly a gracious natural provision, only temporary, to encourage them to set about their reformation, but as the substance and real excellence of religion. They think that to be thus agitated is to be religious; they indulge themselves in these warm feelings for their own sake, resting in them as if they were then engaged in a religious exercise, and boasting of them as if they were an evidence of their own exalted spiritual state; not *using them* (the one only thing they ought to do,) using them as an incitement to *deeds* of love, mercy, truth, meekness, holiness. After they have indulged this luxury of feeling for some time, the excitement of course ceases; they do not feel as they did before. This (I have said) might have been anticipated, but they do not understand it so. See then their unsatisfactory state. They have lost an opportunity of overcoming the first difficulties of active obedience, and so of fixing their conduct and character, which may never occur again. This is one great misfortune; but more than this, what a perplexity they have involved themselves in! Their warmth of feeling is gradually dying away. Now they think that *in it* true religion consists; therefore they believe that they are losing their faith, and falling into sin again.

And this, alas, *is* too often the case: they *do* fall away, for they have no root in themselves. Having neglected to turn their feelings into principles by acting upon them, they have no inward strength to overcome the temptation to live as the world, which continually assails them. Their minds have been acted upon as water by the wind, which raises waves for a time, then ceasing, leaves the water to subside into its former stagnant state. The precious opportunity of improvement has been lost; "and the latter end is worse with them than the beginning." 2 Pet. ii. 20.

But let us suppose, that when they first detect this declension (as they consider it,) they are alarmed, and look round for a means of recovering themselves. What do they do? Do they at once begin those practices of lowly obedience which alone can prove them to be Christ's at the last day? such as the government of their tempers, the regulation of their time, self-denying charity, truth-telling sobriety. Far from it; they despise this plain obedience to God as a mere unenlightened morality, as they call it, and they seek for potent stimulants to continue their minds in that state of excitement which they have been taught to consider the essence of a religious life, and which they cannot produce by the means which before excited them. They have recourse to new doctrines, or follow strange teachers, in order that they may dream on in this their artificial devotion, and may avoid that conviction which is likely sooner or later to burst upon them, that emotion and passion are in our power indeed to repress, but not to *excite*; that there is a limit to the tumults and swellings of the heart, foster them as we will; and when that time comes, the poor misused soul is left exhausted and resourceless. Instances are not rare in the world, of that fearful ultimate state of hard-heartedness which then succeeds; when the miserable sinner believes indeed as the devils may, yet not even with the devils' trembling, but sins on without fear.

Others again there are, who when their feelings fall off in strength and fervency, are led to despond; and so are brought down to a superstitious piety, when they might have been rejoicing in cheerful obedience. These are the better sort, who, having something of true religious principle in their hearts, still are misled in part, so far, that is, as to rest in their feelings as tests of holiness; therefore they are distressed and alarmed at their own tranquillity, which they think a bad sign, and being dispirited, lose time, others outstripping them in the race.

And others might be mentioned who are led by this same first eagerness and zeal into a different error. The restored sufferer in the text wished to be with Christ. Now it is plain all those who indulge themselves in the false devotion I have been describing, may be said to be desirous of thus keeping themselves in Christ's immediate sight, instead of returning to their own home, as he would have them, that is, to the common duties of life; and they do this, some from weakness of faith, as if he could not bless them, and keep them in the way of grace, though they pursued their worldly callings; others from an ill-directed love of him. But there are others, I say, who when they are awakened to a sense of religion, forthwith despise their former condition altogether, as beneath them; and think that they are now called to some high and singular office in the Church of Christ. These mistake their duty, as those already described neglect it; they do not waste their time in mere good thoughts and good words, as the others, but they are impetuously led on to *wrong acts*, and that from the influence of those same strong emotions which they have not learned to use aright or direct to their proper end.—*Rev. Mr. Newman.*

The Bishop of Norwich said, that in looking over the answers to the queries which he lately addressed to the clergy in his diocese, he found among the people educated in that county, *more than two-thirds were so educated by the clergy*; and of 1040 parishes in that diocese, 900 schools were maintained, supported, and attended, solely and entirely by the clergy of the Established Church.—*Norfolk Herald.*

SUMMARY.

Infant Baptism.—I witnessed on Sunday afternoon last in St. Peter's Church, in this city, the interesting and affecting spectacle of the baptism of *forty children* connected with that parish and its Sunday schools. Among the many arguments for infant baptism, we may name the following—that the command of Christ to baptize all nations was as much a command to ***baptize infants as adults***, that at the first formation of a visible Church, God ***ordained that infants should be members thereof***—that the practice of the apostles in administering baptism to ***families*** affords evidence of their understanding of its obligation, and that the *practice of the Christian Church*, from the very days of the apostles down to the time of the Reformation in every country without exception, and among every sect of Christians, has been to ***baptize infants***. In our community a special reason seems to exact attention to this rite, I mean, the obstacle which their not having been baptized throws in the way of many persons in entering upon a religious life. The experience of every pastor will I presume attest the wisdom, putting out of view the divine authority of infant baptism. And possibly some reader of this brief article will in the secret recesses of the heart, sigh over the parental neglect, or the mistaken prejudice which prevented him from being thus in infancy or childhood washed in the laver of regeneration.

Banner of the Cross.

The Rev. A. T. K. McCallum has received and accepted an unanimous call from the wardens and vestry of Grace Church, Brandywine Hundred, State of Delaware.—*Ibid.*

Confirmation.—On the fourth Sunday in Lent, Bishop Onderdonk confirmed thirty-three persons in St. James' Church, and eighteen in St. Paul's Church, Philadelphia.—*Ibid.*

We notice in a late English peper, that the chapel formerly occupied by the sect of which Huntington was the leader, has been fitted up and consecrated in connection with the Establishment.—*Ibid.*

Christ Church, St. Louis, was consecrated by Bishop Kemper on the 17th of February. It is capable of accommodating 1000 persons, and is said to be a chaste and beautiful structure. The proceeds of the pews sold and rented, amounted to **$31,236 50**.—*Ibid.*

The Domestic Committee have determined to support five missionaries in Arkansas for the next three years.

Early Calculation.—A correspondent of the Christian Index states the following curious fact. "When Vermont was first settled, an individual by the name of Robinson, obtained a title to a considerable tract of land in Bennington county, by virtue of the New Hampshire grants. This land lay in the townships of Bennington, Shaftsbury, Arlington, and Pownal. He had numerous applications for land; prior, however, to every sale, he would ascertain the religious creed of the applicant. If a Congregationalist, he would show him a lot in Bennington, for being himself of that order, he was desirous to increase its strength; if a Baptist, he would take him to Shaftsbury; if an Episcopalian, to Arlington; and if of no persuasion, to Pownal. And to this day the Congregationalists are strongest in Bennington. The Baptists have three churches in Shaftsbury. The Episcopalians prevail in Arlington, and the Universalists and Infidels hold the balance of power in Pownal."—*Ibid.*

Church Building in England.—The work of providing church room in England, especially for the laboring and poorer classes, goes on with great success.

The Bishop of Chester, in a recent charge to his clergy, stated, "During the last three years in that important district which lies between the Ribble and the Mersey, the erection of more than fifty churches has been undertaken, of which thirty-two have already received their ministers and their congregations, and the rest are fast advancing towards their completion. The neighboring county of Cheshire is actuated by the same spirit. In the parish of Mottram, where till lately there has been but one church, there will soon be four. Four others have been commenced in the same populous district; whilst in the agricultural parts of Cheshire attention has been directed towards the smaller, but not less neglected hamlets, and eighteen chapels already attest the anxiety of the incumbents and the land proprietors to supply those spiritual wants which had been formerly remembered only to be deplored.

Utica Gospel Messenger.

Birmingham Church Building Society.—A general meeting of the subscribers to the fund for the erection of ***ten additional*** churches within the borough of Birmingham, and of friends to the extension of church accommodation, was held in the town-hall, on Tuesday, Dec. 4.

A Great Thoroughfare.—London bridge is probably the largest thoroughfare in London. An English paper says, that it was ascertained that on the 17th of September, the number of carriages which passed and repassed the bridge, between the hours of eight o'clock in the morning and eight o'clock at night, was 10,010—averaging 917 an hour, or 15 every minute, or one every four seconds.

The New Bishop of Cashel and Waterford.—The queen's letter has arrived, appointing Dr. Sandes, Bishop of Killaloe, to the vacant see of Cashel and Waterford. The revenue of Killaloe, is between £3000 and £4000 per annum; the income of Cashel and Waterford is about double that sum. Dr. Sandes had been a Fellow of Dublin University, and about a year since was elevated to the bishopric of Killaloe. The Hon. and Rev. T. Plunket, Dean of Down, is spoken of as likely to succeed Dr. Sandes in Killaloe. The Hon. and Rev. Ludlow Tonson, brother of Lord Riversdale, is also mentioned.—*The Church.*

Protestant Munificence.—With feelings both of pride and pleasure, we are enabled to lay before our numerous conservative readers one of the most splendid statements of Protestant munificence on record in the history of Ireland. On the day of the great meeting in the town of Belfast, held for the purpose of devising means for the further extension of church accommodation throughout Ireland, the following sums were instantly subscribed, which sums, it will be superfluous to add, will be increased fifty fold ere the subscription list has travelled through the two Protestant counties of Antrim and Down. The Marquis of Hertford, £1000; Marquis of Donegal, £300; Lord Dufferin, £200; Lord Dungannon, £100; Lord Bishop of Down and Connor, £100; Sir Robert Beteson, M.P., £300; Samuel Fenton, £300; Colonel Waid, £100; George Langtry, £100; James Goddart, £100; William Tranor, £100; Anonymous, £100; Rev. Mr. Bland, £100; Rev. John Chaurie, £100; J. Gaussen, £100; J. Crosby, £100; J. Shannon, £100; John Tunley, £200; Robert Thompson, £100; Captain Boyd, £100; Samuel Nelson, £100; exclusive of £1200 in minor sums, the particulars of which he have not space to enumerate, constituting a grand total of £4900. Let Protestant Ulster put forth her gigantic means, in men and money, therein a good cause, what shall withstand her mighty energies.

Drogheda Conservative.

From the British Magazine.

Desecration of the Sabbath.—Railways.—The Bristol clergy met on Friday, the 21st December at the Diocesan Rooms, Bristol; the Rev. the rural Dean in the chair; when it was unanimously resolved, that memorials should be addressed by them,—in which the laity should be invited to join,—to the directors of the Great Western Railway, and Bristol and Exeter Railway, on the subject of the desecration of the Sabbath.

The worthy and indefatigable incumbent of the Isle of Portland has made the munificent offer of £1,500 as an endowment for a district church for that island, if subscriptions can be raised for the purpose of erecting one.

Liverpool Church-building Society.—On Tuesday, January 1, a meeting was held at the Blue Coat Hospital, to choose the trustees for the new churches to be erected under the plan of the above society. Reporters were not admitted. The meeting lasted from two o'clock till six, and ended in the election of Dr. Sumner, the Rev. J. Brooks, the Rev. A. Campbell, the Rev. R. P. Buddicom, and the Rev. H. M'Neile, the three former being understood to act, not in their official, but in their individual capacities. The fund is now upwards of £16,000.

The Lord Bishop of Lincoln has, unsolicited, contributed the munificent sum of £800 towards the erection of a new church at Holbeach, in his lordship's diocese. We are informed that the Duke of Somerset has given the necessary quantity of land for a site to the church. In addition to this, the rector of Holbeach has subscribed £200, and the rector of Fleet, the adjoining parish, £200. Several others have subscribed £100, £50, and smaller sums.

A new chapel, to enable the British residents at Constantinople to assist in performing divine service, has been erected, and was opened at Pera, on Christmas-day. The chaplain of the British embassy, the Rev. Mr. Bennet, preached a sermon on the occasion. This pious and laudable achievement is, we understand, chiefly to be ascribed to the efforts of the Bishop of London.

From the London Episcopal Magazine.

Protestant Meeting.—About the middle of December a very numerous and highly respectable meeting was held at the Horns Tavern, Kennington. The object of this meeting was to prepare a petition to the House of Commons, praying that Parliament would withhold any further grant of the public money towards the support of the Roman College of Maynooth. Captain Alsager presided, and whom we hope will support the prayer of the petition in his place in Parliament. On the platform were Revds. Hobart Seymour, Drs. Kenny, Curling, Barker, Wittey, Waite, Harris, Shute, E. Lilley, Plumptre and others. The latter gentleman opened the meeting with prayer. Captain Alsager stated the objects of the meeting, and it was afterwards addressed by the Rev. Messrs. Cummins, Curling, Barker, Winyard and Seymour.

The late Bishop of Salisbury.—We understand that it is intended to erect an elegant monument in Salisbury Cathedral to the memory of Dr. Burgess, late Bishop of that see.

Additional Curates' Society for Ireland.—At a meeting of the archbishops and bishops of Ireland in Dublin, on the 28th November, 1838, called by his grace, the lord primate, a society was formed for placing and maintaining additional curates, first as a temporary, and ultimately, if possible, to be a permanent provision, in situations where their services may be rendered most effectual.

The most Rev. Dr. Richard Lawrence, Archbishop of Cashel, died in Merrion Square, Dublin, on Friday night, the 28th December, 1838, at the close of his 79th year. On the day of his death his grace had the advice of a physician for the first time of his long life.

The late Rev. Hugh James Rose.—The late Rev. Principal of King's College, London, and chaplain to the Archbishop of Canterbury, died on the 22d of December, at Florence, on his way to Rome, where it was hoped the mildness of an Italian winter might amend the very exhausted and enfeebled condition of his bodily health. Although prepared in some degree for the probability of this serious event, yet will the announcement of it cause a deep affliction to the hearts of a numerous class of society, by whom his learning, his various endowments, and his kind nature had made him respected and beloved. As a scholar and divine, though his life had been short, (for we blieve Mr. Rose was only in his fifty-third year,) yet has his fame been well extended by his great intellectual activity and energy in maintaining right principles and views of religious doctrine, discipline, and duties. In his heartfelt and ardent zeal in the cause of the Church, his bodily strength had long been consuming; and he may be considered a martyr to his love of, and upholding, high-minded opinions, noble views, and generous feelings, which he saw with heavy sorrow were neglected and destroyed in the government of the church and state. He was of Trinity College, Cambridge, and the senior medallist of his year (1817.) He soon afterwards engaged himself in and published his "Inscriptiones Vetustissimæ," a very learned work, and one much wanted in our literature. He then delivered (1825) a series of discourses before the university "on the State of the Protestant Religion in Germany," a volume which contains the vastest research and argument, and which will remain as the great and important picture of that controversy. In 1829 Mr. Rose held the office of Christian Advocate, at Cambridge, and the publications it drew from his pen were superior, in the opinion of Bishop Jebb, to any thing in modern divinity; indeed, his sermons delivered at this period, and for some years after, as select preacher, obtained for him the palm of pre-eminence at St. Mary's, and his powerful and pathetic eloquence, and his Christian appeals there to the youth and the seniors of the university, will be remembered, we are sure, in admiration and gratitude, by thousands. These thoughtful and beautiful compositions were published in octavo, in 1830. In 1831 he preached and published at Cambridge, a course of sermons, "On the Commission and Consequent Duties of the Clergy; and in 1832, he projected the *British Magazine*. To these various publications might be added many smaller tractates on divinity; and in other ways he gave his help to religion by new editing Parkhurst's Lexicon, &c., spreading by his pen, through various channels, Christian knowledge and instruction. This zealous, amiable, and learned servant of his Divine Master has now finished his course, and his duties with us; and is possessing, we trust, that blessedness and repose, and spirituality, and wisdom, after which his soul thirsted, and which his labors and discipline, his piety and conduct here, so fully prepared him to enjoy. To the Church of England he was an honor; to his friends, who were all the eminent of the age, he was a blessing, and a delight. Mr. Rose was the eldest son of the Rev. W. Rose, of Glynde, near Lewes. He was born at Uckfield, and educated at his father's school at that place. His first preferment was the vicarage of Horsham, where his parochial administration is yet remembered by his parishioners with affectionate respect and gratitude. Sussex may place him, therefore, among her honorable children. He exchanged the living of Horsham for Hadleigh, in Suffolk; but ill health obliged him to relinquish that also; and on the appointment of Dr. Otter to the see of Chichester, Mr. Rose succeeded him as the Principal of King's College, in London. By his death, the living of St. Thomas', Southwark, has become vacant, which is a peculiar in the gift of the governors of St. Thomas' Hospital.—*Brighton Gazette.*

Adult Baptism.—On Advent Sunday, during the administration of divine service, in Gastree Episcopal Chapel, near Cramlin, in Antrim, the holy sacrament of baptism was administered by the Rev. A. T. Gilmour, to ***twenty-six*** adults, who formerly were Arian sectaries. The service was most interesting and impressive. The persons who were about to be admitted into the Catholic Church, by baptism, severally answered the questions put to them by the clergyman distinctly, audibly, and with chastened confidence. Mr. Gilmour preached a sermon appropriate to the occasion, from St. Matthew, xxi. 23-27.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifth Sunday after Easter, or Rogation Sunday, May 5, A. M., St. John's Church, *Troy*; 4 P. M., Waterford, *Saratoga county.*

Sunday after the Ascension, May 12, Mohawk, *Herkimer county.* Tuesday, 14, Monticello, *Otsego county.* 15, Exeter. Friday, 17, Louisville, ordination A. M., confirmation P. M.

Whitsunday, May 19, Westford. Monday in Whitsun-week, May 20, Cherry Valley. Wednesday, 22, Little Falls, *Herkimer county.* 23, Fairfield. 24, Norway.

Trinity Sunday, May 26, Fonda, *Montgomery county*, ordination A. M., confirmation P. M. 27, Johnstown, *Fulton county.* Wednesday, 29, Port Jackson, *Montgomery county.* Friday, 31, *Schenectady.*

First Sunday after Trinity, June 2, A. M. St. Peter's Church, *Albany*; 4 P. M., Trinity Church. West Troy, *Albany county.* 3, Christ Church, *Troy*, consecration A. M. confirmation P. M. 4, do. institution.

Second Sunday after Trinity, June 9, St. James' Church, *New York.* Festival of St. Barnabas the Apostle, Tuesday June, 11, St. Paul's College, College Point, *Queen's County.*

Third Sunday after Trinity, June 16, Factoryville, *Richmond county.*

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county.*

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county.* Grace Church in the day, and the colored congregation in the evening.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—City of New York.—Sunday next before Easter, March 24, confirmed 4 in the French Church Du St. Esprit.

NOTICES.

Special Convention.—*Whereas*, in the Primary Convention of the Protestant Episcopal Church, in the Diocese of Western New York, held in the village of Geneva, November, 1838, certain resolutions were adopted relating to the consecration of the Rev. William Heathcote De Lancy, D.D., bishop elect of the said diocese:—and

Whereas the acting bishop of the said Church has been requested by a resolution of the same Convention "to call a special meeting of the Convention at the time and place appointed for the consecration," and has "deemed a compliance with that request in all respects right and proper:"—

Notice is hereby given to the clergy and parishes of the Protestant Episcopal Church in the Diocese of Western New York, that a Special Convention of said diocese will be held in St. Peter's Church, in the village of Auburn, and county of Cayuga, on Wednesday, the eighth day of May next, at 10 o'clock, A. M.

By order of the acting bishop,
Pierre A. Proal,
Secretary of Convention.

Utica, February, 23, 1839.

THE STANDING COMMITTEE OF THE DIOCESE OF NEW YORK.

The attention of candidates for orders, and other persons interested in the proceedings of the Standing Committee, is particularly directed to the following resolutions of that body:—

"*Resolved*, That the Secretary call a meeting of this committee on the first Monday of every month, at two o'clock, P. M., provided there be papers in his hands requiring its action.

"*Resolved*, That special meetings be called only in cases of *extreme urgency*, and on the written warrant to that effect of the chairman of this committee.

"*Resolved*, That whenever a special meeting of the committee is called, the Secretary shall specify in his notice the purpose for which such meeting is called.

"*Resolved*, That it is expedient and proper that all papers to be acted upon by this committee, be addressed by the applicant in whose favor they are drawn, directly to the Secretary.

"*Resolved*, That an official notice of these resolutions be inserted at least once a month, in such of the Church journals as the Secretary may deem expedient.

Thomas House Taylor,
Secretary of the Standing Committee."

The Ladies attached to the Sewing Society of the Eighth Avenue Sunday school, intend to hold a Fair, on Monday, the 1st of April, during the day, and on Tuesday, 2d of April, during the day and evening, in the large school room, corner of Grove and Hudson streets, (entrance in Grove st.) at which they will offer for sale, a variety of fancy and useful articles, the avails of which will be appropriated to the payment of a debt incurred by the Standing Committee of the Sunday school in the erection of a suitable building for its accommodation.

The attendance and patronage of the friends of the school on this occasion will essentially contribute to the accomplishment of an object in which the future permanency and prosperity of the school is materially involved, and afford much satisfaction to the individuals who have heretofore borne the responsibility of its management.

In press, and will be published on Monday, "The cause of Missions, the cause of God, an original sermon by the Rev W. S. Gilley, D. D. author of the life of Felix Webb &c. &c. with a preface by an American Editor." For sale by Louis Sherman, Swords, Stanford & Co. and at the office of the Sunday School Union, 28 Ann st.

All Saints' Church will be opened for divine service every Sunday evening during Lent, at half-past seven o'clock. 5t.

A Special meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York, will be held in the Vestry room of St. Bartholomew's Church, on Monday evening, the 1st April, at seven o'clock. Punctual attendance is particularly desired. By order of the President.

A. W. O. Spooner, *Recording Secretary.*
New York, March 30, 1839.

The Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will hold their sixth anniversary in St. Bartholomew's Church on Monday evening, 1st. April, at half past 7 o'clock—addresses will be delivered by several of the Clergy. All who desire the extension of the Redeemer's kingdom are invited to attend.

A Sermon will be preached before the Young Men's Auxiliary Education and Missionary Society, on Sunday evening, 31st inst. by the Rev Dr. Wainwright, in St Paul's Church. Service to commence at half past 7 o'clock. A collection will be taken up in aid of the funds of the Society. Young men in particular are requested to attend.

CALENDAR.

MARCH.

30. Easter Even.
31. Easter Day.

APRIL.

1. Monday in Easter-week.
2. Tuesday in Easter-week.
7. 1st Sunday after Easter.
14. 2d Sunday after Easter.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 20th inst. has received the following contributions, viz.

From the offerings of St. James' Church, New London, Connecticut, by the hands of the rector, the Rev. R A Hallam, $26 37; From the Young Men's Auxiliary Education and Missionary Society, by their Treasurer, Mr. G T Fox, jun., for a missionary to Tennessee, $125, for a missionary to the Oneida Indians $125, for a missionary to Missouri and Indiana, $125.—$375; From the Rev G W Freeman, of Raleigh, North Carolina, for domestic missions $10; from the family mite box, New York, $4; from Mr. Jacob Aims, to be added to the collection in St. Stephen's Church, New York, December 10, $25 (making the whole collection for domestic missions $535 69.) Total receipts $440 37.

March 27, 1839. James Swords, Treasurer.

YOUNG MEN'S EDUCATION AND MISSIONARY SOCIETY.

Received the following donations to the Young Men's Auxiliary Education and Missionary Society.

Collection taken up in Christ Church, Brooklyn, on the 17th inst. after a meeting for the Young Men's Auxiliary Education and Missionary Society, $113 19.

March 20. G. T. Fox, jun., Treasurer.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following receipts, viz.—

From the Rev. William White, rector of the parishes of Butler and Freeport in the diocese of Pennsylvania, per Mr. George R. White of Philadelphia, $10 being the contributions of those churches for the use of the seminary; from the Rev. Robert A. Hallam, rector of St James Church, New London, Conn. and an alumnus of the Seminary, the offering of that church for the current expenses of the Seminary, $30, made up by the monthly collections—the Ladies sewing Society and the rector each contributing one third; from the Rev. John Croes, rector of Christ Church, New Brunswick, N. J. per the Rev. Samuel Seabury, D D, a collection in that church for the Seminary $27 50, and from the Rev. G. W. Freeman of Raleigh N. C. per Mr. Thomas N. Stanford a donation of $10 for the Seminary.

March 25, 1839. Wm. H. Harison, Treasurer.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to March 21, from the following persons, viz.

W H W Darley, Philadelphia; Rev. J R Chipman, Brockport; Rev. William F Walker, Troy; Rev. John C Rudd, Utica; W. F. Willard, Troy; Jacob B Morss, Warrenton, N C; Postmaster Norfolk, Va; Rev M M Jones Chaptico, Md. with remit; Rev J H Nichols, Fairfield Conn.; Arius Nye, Marietta, Ohio; Postmaster Alston, Columbia, Tenn.; Postmaster, Charleston, S C; Postmaster, Troy, N Y; Rev. D Potter Royalston, Vt; Postmaster, Augusta, Geo; Postmaster, Lynchburg; A. E Miller, Charleston, S C; Fitz H Davis, Cazenovia.

EPISCOPAL INSTITUTE.

For the Education of young gentlemen, Troy, N. Y.

Officers.—Rev. W F Walker, A M, Principal and Proprietor, moral and intellectual Philosophy and evidences of Christianity. Rev. A T Twing, A M, Superintendent. Rev W H Walter, A M; Mathematics, Natural Philosophy and Rhetoric. Rev. Alva Bennett, A M, Spanish and Italian, History, Geography and Penmanship; J P Edwards, French language and literature, and book-keeping; W H A Bissell, A B, Latin and Greek languages and literature; Amos Eaton, A M, Chemistry and Civil Engineering; J C Andrews, Music.

Students.—John Knickerbacker Adams, New York; James Watson Webb Averell, Troy; J H Baum, Demarara, S A; Edwin Bennett Blackman, West Troy; Theodore Blackman, do; George Beriah Bouton, Troy; William F Bradley, do; George Douglas Brewerton, do; Thomas Lehre Bulow, Charleston, S C; Augustus Payne Butler, Palmyra; John Winthrop Chanler, New York; Andrew H Cutter, Troy; Sylvester Deming, 2d, Arlington, Vt; George Edwards, Troy; Dudley B. Emerson, Wilton; James B Fellows, Troy; Gideon Granger, Canandaigua; Franklin Haff, New York; Fitz Edward Hall, Troy; William Henry Hall, Troy; David Hawley, West Arlington, Vt; George Hills, Arlington, Vt; James F. Hoffman, Goshen; John S Holden, Lansingburgh; Alexander Hunter, Troy; James M. Hunter, do; John Augustus Huntington, Mobile, Ala.; Samuel Roosevelt Johnson, Jamaica, L I; Theodore Dehon Judah, New York; Burr S Kellog, Troy; Charles Kellog, do; Augustus Barney Langdon, do; Edward Law, East Salem; Lindley Hoffman Livingston, Athens; Edwin Ludlow, New York; Edward W M'Camus, Schenectada; Barnard F B Mackay, New York; Stephen K T Mackay, New York, William Van Horn Miller, Monroe, Mich.; Clarence Green Mitchell, New York; Timothy Green Mitchell, do; Franklin A. Paddock, Glens Falls; Henry A Parker, Troy; Theodore Parker, do; Thomas Parker, do; William Barclay Parsons, New York; Richard H Pattison, Troy; Howard Nott Potter, Schenectada; Morse Schermerhorn, do; William C. Schoolcraft, Troy; George H. Sheldon, do; John Clark Sibley, Canandaigua; Samuel Spencer Stafford, Albany; James O'H Swinborne, New York; Edward Thornton Taylor, Troy; Walter Taylor, Waterford; Gilbert G. Thompson Troy; Percy Thorn, do; John B Tibbets, do; Jose Ramon Del Toro, Porto Rico, W I; Hobart Van Zandt, West Troy; Gerard Walton, Saratoga; George Bowers Warren, Troy; George Henry Warren, do; John Esaias Warren, do; Edward A Watrous, do; George Kenneth White, Cherry Valley; Wm. H S White, do; Edward Williams, Newark, N J; John H Yates, Bennington, Vt.—Total 70.

INFORMATION.

Notice.—The preceeding is a list of the officers and students of the Institute, for the term commenced November 1st 1838, ending April 10th, 1839. It exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study

Requirements.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

Reports.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and, at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

Examinations.—An examination is held every Friday of the divisions under the several instructors, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

Terms.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

Vacations.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

Expenses.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum; day boarders, without requisites, dining only, (payable as above) $115 per annum; day scholars, without requisites, (payable as above) $60 per annum. No deduction made for absence; nor will any pupil be received for less than a term.

Next Term.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

March 30. tf

CHURCH FOR SALE. The two lots of ground and church thereon, situated in Sixth street, near third avenue, late the property of the Protestant Episcopal Church of St. Timothy, are offered for sale at a great bargain, if applied for soon. For further particulars, apply to F. E. Mather, Attorney, &c. No 44 Wall street.
March 30. tf

A LADY of a respectable family, wishes a situation as Matron to a Boarding School, or superintendent of its domestic concerns. Direct to A C, Episcopal Press, 142 Fulton st.
March 30. 2t

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelico Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.
March 23, 1839. 6t.

ST. BARTHOLOMEW'S CHURCH.—All the unsold pews in this Church (corner of Lafayette place and Great Jones st.) will be offered for sale at public auction, early in the month of May. Terms and day of sale will be made known in future advertisements.
New York, March 23, 1839. 3t,

ORGAN FOR SALE, suitable for a small church or lecture room. It will be sold very low, apply to
WILLIAM HINTON,
March 23, 1839. tf. 194 Broadway.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. Isaac Wilkins and Miss Boyd purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons, &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D; Rev. Hugh Smith, D D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

BOARDING AND DAY SCHOOL AT NORWALK, CONNECTICUT. The many advantages afforded in Norwalk for a female boarding school, have encouraged me to make arrangements for opening one on the 1st of May next, under my own immediate care and superintendence, with the assistance of a worthy and accomplished young lady, highly recommended from Mrs. Willard's Seminary at Troy. The pleasant and healthy location of the town, together with the daily communication between it and New York, would render the situation desirable to parents residing in the city, and wishing to place their daughters at school in the country.

Young ladies or children put under my care for instruction will receive every attention requisite for their moral and intellectual improvement, with a parental regard for their health and comfort. The government both in and out of school will be mild and systematic. A regular attendance at some place of public worship, and a strict observance of the Lord's day will always be required.

The terms for board, washing, and tuition will be $150 per annum, payable quarterly in advance.

Scholars will be expected to find their own beds and bedding, towels, &c., or pay $10 in advance for the use of the same.

For instruction in music, $10; use of instrument, $3; French, $5; drawing, 4; per quarter.

Every article of clothing must be marked with the name in full, and each scholar should have a list of the articles belonging to her. Mrs. Louisa A. Smith.

References—Rev. Dr. Schroeder; Rev. Mr. Benedict, of the Bowery Church, New York; Rev. Dr. Mead; Rev. Mr. Hall, Norwalk.

Norwalk, Connecticut, February, 1839. 5t

NEW BOOKS,—Lectures upon the History of St, Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by Louis Sherman.

GREEK GRAMMAR. Just published and for sale by Louis Sherman, 142 Fulton street, a Grammar of the Greek language for the use of learners in one vol. 12mo. This work was adopted in Yale College on the day of its publication. The Professor of Greek in that institution, *T. D. Woolsey, Esq*, in a letter to the publishers, after speaking in detail of the excellencies of the work, observes, "On the whole, I know of *no* elementary grammar, which fulfils the demands made by the present state of this science, more completely than does that of Mr. Saphocles, in all essential respects."

The Rev. *W. F. Walker* of the Troy Episcopal Institute, remarks in a letter, "The result of our examination of the Grammar of Mr. Saphocles, has been an approval of its general plan, a real admiration of many of its parts and a determination to adopt it for our use."

Professor Tyler of Amherst College says, "The work is constructed on that happy medium which makes it an invaluable book of reference for the advanced scholar, and at the same time a simple and easy introduction for the beginner. I shall not fail to commend it to the use of my pupils; and I do not hesitate to recommend it for general use."

Professor Felton of Harvard University, editor of an edition of Homer for the use of colleges, in speaking of the grammar says, "It appears to me to be the best school grammar at present in the market; for the scholarship of Mr. Saphocles, I have the highest respect."
March 6. 3t.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

JUST published and for sale at L. Sherman's No. 142 Fulton street, and Swords Stanford & Co., 152 Broadway, the Rev. Mr. Johnson's Sermon on *Missionary Fanaticism* opposed to Christian Zeal. The profits to be given to Bishop Chase's College, price 25 cents a copy.
March 6, 1839. 3t.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez.

Feb. 10. 3m.

POETRY.

From the New Yorker.

THE QUEEN'S PETITION.

It was an hour of silence, and its gloom
Came on my spirit, for my pulse had ceased
Its quick and joyous motion, keeping time
To the dull thoughts of sickness; and mine eye
Conned listlessly the page of old romance,
Till casting polished song and fairy tale
Alike away, I sought the open leaves
Of the inspired volume; and there rose
Beautiful forms before me, and the still
And silent chamber seemed a hall of light
In the far eastern clime—the fair abode
Of Persia's proudest king. The glowing sky
Bent kindly o'er it, and the summer wind
Visited softly the transplanted flower
That blushed so brightly in a monarch's court—
Imperial Esther, from her native land
Stranger and outcast, yet with earnest hope
Waiting on Judah's God, and keeping bright
Faith's holy torch 'midst dark idolatry
And the vain splendors of a court.
How fair
Looked the young Jewish maiden, as she paused
Before her sovereign's throne, with the soft blush
Mantling upon her cheek, and her dark eyes
Veiled by their silken lashes, and her slight
And fragile form half trembling, yet upheld
By the strange pride of woman!
Could he pause,
Nor reach the golden sceptre? There was power
In every changing hue of that soft cheek
To move his princely spirit; and a smile
Broke o'er his features as he gently placed
On that fair brow a diadem, and hailed
The bending flower before him—Persia's Queen!
Oh, pomp hath golden hours, but love hath links
Softer and sweeter far!—and from that hour,
There was the memory of a haunting smile
To stir young Esther's thoughts; there was a voice
Mingling its low, deep tones with all her dreams;
There was a regal form that at her side
Moved proudly, and a stately step that still'd
Earth's music to her ear; while sky and flowers
Wore brighter hues, and every fountain played
In sweet accordance to her wandering thoughts,
Tinged with love's first bright dyes—its morning dream.
Came there no cloud upon so fair a sky?
Who was the holy man that slowly passed
On to the palace gates, like one who bears
A mournful message, yet whose heart is firm,
Kindling with its high purpose? He passed on,
Till with his noble mien he stood before
The youthful queen, and to her listening ear
Unfolded his sad message: that her land
Was clad in mourning; all her people doomed
To death by Persia's monarch; that the lip
Whose smiles she treasured had that day pronounced
On them a fearful lot; and that no more
Might he who reared her from her earliest years,
Folding his sheltering arms around her youth,
Watch round her footsteps, should she fail to move
The heart of that proud sovereign—should she pause,
Nor, trusting in the God of Israel, dare
To plead her people's cause.
The lip grew pale
Of the fair listener, and the fairy dreams
That shone so brightly on her path were dimmed;
Yet the high spirit of her race rose up,
Lighting her prophet eyes, as she passed out
To seek the help of Israel's God. She called
Her maidens to her side, and bade them take
Away her priceless jewels, and remove
Her costly robes, then kneel around her there,
Even as she prayed:

"God of my fathers, hear!
Thou who didst move thy people's path before,
As it was theirs, with toiling steps, to press
On in the dark and weary wilderness,—
Still with thy mercy cheer
Thy covenant people, who so meekly wait
For thy deliverance from their dark estate.

"God of my fathers, meet
Thy weak handmaid, who turneth now to thee,
Praying for strength to plead
Aloud her people's need—
Casting away the idol dreams so sweet—
Seeking the promise of thy help alone,
Before she passeth to her monarch's throne.

"God of my fathers, hear!
Thou who didst give thy people might to mov
On through the stormy sea,
Support and comfort me;
Bear up my heart with thine almighty love;
Let Judah's maid her people's cause confess;
Let Judah's maid the trust of Judah bless!

"God of my fathers, hear!
If in that fearful place my heart grow faint,
As sweet and crowding memories fain would come,
Oh, let my people's doom
Lift me above all weak and fond complaint,
And turn away my heart from earthly things,
As in thy presence only, King of Kings!"

* * * * *

It was a fearful trial. There were thoughts
Clinging around her heart that still refused
All words to give them utterance; there were hopes
Fluttering like uncaged birds about her path,
That in that hour she dared not breathe aloud;
There was one name still hovering on her lip,
That yet she might not whisper; for one hour—
One brief, bright hour might shut all hope from her,
If *he* should *frown*. What need of after-words—
"Die with thy people!"—*Die!*—Could life be aught
When she had witnessed that?
She robed herself
In all her queenly garments, and bound up
The rich, dark tresses of her hair, as once
He smiled to see it worn; and with her heart
Stilling the throbbings of its human fear
By its deep trust in heaven alone, she passed
On in her innocent beauty, till she stood,
A form of light—a heavenly vision sent
To the king's presence, with a kindling eye,
And a new trust awakened, as she cried—
"A boon, my lord! a boon!"
The suppliant sank,
O'ercome with many feelings, at his throne,
Greeting again that strange, peculiar smile—
Touching that golden sceptre.
She had saved
Her people in that hour, and was hailed
Queen of fair Persia, and of Persia's king!

Brooklyn, 1839. LUCY HOOPER.

ZEAL.

Zeal is in itself, without doubt, an excellent gift, but, where men have no regard how far they offend others, how rash and intemperate does it grow, in approaching not only the vices, but the follies and weaknesses of mankind; how easily does it degenerate into censoriousness, and transport men beyond all bounds of charity and discretion! The consequence is, that it is immediately surrounded with enemies of its own raising, and suffers under the names of fury and uncharitableness. But, on the other side where it is found in company with prudence, and joined with a care not to offend, it is a gentle and heavenly flame, which warms without scorching; it falls upon its right object, the honor of God, and the good of men, and confines itself to such methods only as may best serve to promote both; it will therefore never run into any indecencies of passion, which are unbecoming the cause it maintains; nor will it provoke and exasperate those whom it labors to reform, as knowing what little benefit men can receive by being ill-treated. Thus will *it* secure itself from being evil spoken of, and appear with advantage in the eyes of all that behold it.—*Bishop Sherlock.*

From the Charleston Gospel Messenger.

BISHOP BOWEN'S ADDRESS,

To the Convention of the Protestant Episcopal Church in South Carolina; delivered on the 6th of February.

MISSIONS.

It is especially painful to consider the inadequacy of our means of supporting ministers as missionaries. The utmost that the treasury of our General Board of Missions will admit of in the way of provision for the expenses of those who go, under their auspices, into the wide-spread field of evangelical labor, in our north-western, western, and south-western states and territories, is inadequate to their supply with even the necessaries of life; and the precarious and scanty contributions of the people among whom they serve go not far, in many instances, to make up the deficiency. The picture drawn from the sad reality which he had often painfully witnessed, by the Bishop of Tennessee, when presenting the claims of our missionary interests, in his sermon before the Board of Missions, during the sittings of our late General Convention, is indisputably faithful, and I cannot but place it before you. "I am convinced," says the eloquent and earnest preacher, "that the support given to our missionaries is inadequate. I am intimately acquainted with many of them, with their trials, wants, and difficulties, and justice requires me to declare, that, with hardly an exception, I do not know a more zealous, self-denying, and laborious body of men upon earth. I could present to you a picture upon this subject, the outlines and shades all true to real life, the contemplation of which would stir in every one here the sacred source of sympathetic tears; but that I apprehend your own favored circumstances would hardly permit you to realize its fidelity. I could take you to more than one little village in the far west, where you should see an humble and faithful minister of the Gospel, toiling day after day, through years of weariness and patient endurance in the school-house, to eke out a scanty but outwardly decent support for himself and family; the marrow drying up, the meanwhile, in his bones; the flesh wasting from his body, and the spirit breaking and dying in his heart, under the pressure of incessant toil, and under the withering blight of neglect and contempt. You should see him at nightfall, wending his heavy way to his comfortless home, to seek in the privacy of his lonely retirement, communion with his God, as a balm to heal the wounds of his anxious heart. You should see him on Sunday, walking with downcast eyes and bent form, to some deserted store-house, or abandoned tenement, to meet a little congregation for worship, and to preach to them the riches of redeeming love. The next day finds him again engaged in the drudgery of the school-room; his only solace the consciousness that he is faithfully striving to do his duty—the hope that the set time to bless his humble labors will presently come—that his brethren will sympathise with him, and will help him with a liberal hand and a praying heart, at least that others will enter upon his labors, when he is gone and received to his reward in heaven. Thus he lives through years, over the dreary hours of which no ray of light is shed, save that which beams dimly from distant and often deferred hope, till disgust and weariness insupportable, come over his spirit and he flies from the scene of his mortifications and trials, to find in some other spot a resting place, where he may again begin to sow in hope, and water with his tears. Believe me, brethren, I speak the words of truth and soberness, when I declare to you, that this is no overwrought picture, and that fancy has borrowed nothing from her stores, to give strength to its colors."

When we consider, my brethren, the scantiness of the provision which our missionary funds can afford for each one of the few, who already are engaged in our vast field of missionary service, what shall we say as to the increasing demand for laborers, requiring *many* where *one* cannot now be properly supported? The domestic committee in their report published with the last report of the Board of Missions, have given the number of vacant missionary stations in Indiana, Michigan, Wisconsin, Illinois, Missouri, Tennessee, Georgia, Florida, Alabama, Mississippi, and Louisiana. They amount to 37. When we consider this large deficiency of men and means, for stations *already made* and then the immense portions of the missionary field, which for want of men and means, remain still wholly unredeemed, what bitterly painful *thoughts of heart* must we be forced to indulge! In the valley of the Mississippi, there is a population even now, as the same committee, we can have no doubt correctly estimate it, of seven millions. For this population, 1400 clergymen of our Church are reasonably supposed, according to the comparative demand existing for its peculiar ministrations, to be necessary; while the actual number does not exceed 130.

"It is by such details," says the committee, "that the magnitude of that work may be, in some degree, conceived, which lies at our doors and invokes the energies of this Church to its performance, while the day lasts. Our brethren all around us are passing away into eternity, without the knowledge of CHRIST. Religious errors, of the most alarming kind, are rife in the land. Infidelity, with a bold front, opposes itself to the progress of divine truth, and sets at defiance the word and the power of GOD."

"It thus becomes a serious inquiry with every member of the Church, and especially with her constituted missionary representatives, how shall this immense work be carried on? What measure of energy will the Church bring to it? What portion of her means will she devote to it? To what extent shall daily, fervent, faithful, effectual prayer be offered by all her children, that GOD would bless and sanctify the efforts now in progress, for the complete strengthening and establishing of his kingdom in this nation?"

Let me only subjoin to this affecting appeal of the committee of our Board of Missions, which is charged with the important charity to which it relates, the call there is, on every citizen who loves his country, to look to the results, for good or for evil, which must come from the continued want, or its supply, of the moral influences of a sound and enlightened Christianity, in that portion of the United States, to which mainly, the appeal of the committee refers. It is a fearful prospect that opens to the eye of the Christian patriot, who considers the state of things, as now existing, and then adverts to the certain ascendency of numbers, which must give the government of the country, and the control of all its affairs, and the general influence of political distinction and power on life, manners, and character, to the people who are occupying our western and south-western lands. It is indeed grateful to consider what has been already done, and what is doing, of the work which is necessary to the civil safety and happiness when so deposited. The much however so done, is comparatively little, and it is painful to admit, that the immense amount of that work which remains yet unessayed, should be denied the means, in other portions of the United States so ample, of its accomplishment. The zeal of love and humanity should pervade our communion, which did that of our parent Church, when the Society for the Propagation of the Gospel in Foreign Parts was set on foot, with the noble enterprise in view, of giving the light of Christian truth and all its comfort and good, to the people, who, gone out from her or not, were the people for whom, as subjects of the British empire, she was first and mainly, bound to be concerned.

The measures adopted by the late triennial meeting of the Board of Missions, and of the General Convention, will have a happy influence, to put forward the propagation of the Gospel in the remoter regions of our country; and the Church, we trust, will every where second the wish of those to whom it is committed, by generously giving into the funds of the Domestic and Foreign Missionary Society, the means necessary to the advancement alike of the interest of the Redeemer's kingdom, and the real welfare, the sound prosperity of these United States. The appointment, to which the happy results of the first appointment of the kind gave strong encouragement, of an additional missionary bishop, with the extensive sphere assigned him, affords promise of much increase to the number of those who will actively interest themselves in promoting the cause of CHRIST, in places, where his name is comparatively little known, and the ordinances of his sanctuary have scarcely at all been yet administered. Let us, I beseech you, not be indifferent to this great interest of the divine glory and human happiness; but on the contrary, gladly do what we can, to make that which may any where, be the moral wilderness, ***rejoice***, and the moral desert, ***blossom***.

From the Colonial Churchman.

FANATICISM.

Being a few days ago on a visit to a distant part of my parish I called at the house of Mr. N., a respected parishioner. After some commonplace remarks, he asked me.

'Pray, parson, have you heard any thing of the reformation that is going on in this neighborhood?'

'Yes;' I replied. 'I understand that some preachers were trying to get up a revival.'

'Such time as they have had of it, I am sure I never saw.'

'Why, what have they been doing?'

'Doing!' exclaimed Mr. N., 'I can scarcely tell you. I dont believe they know themselves what they have been doing.'

'Have you heard any particulars?' I asked.

'Yes,' he replied. 'There was so much said about the great reforms they were doing, that I could not rest satisfied till I got to the bottom of it. So one evening I went to meeting to see for myself.'

'Indeed: then you can tell me all about it. But let me hope that you are not turning reformer yourself.'

'Oh, no, Sir. Never fear for me. I trust I have sense enough to keep me from that.'

'I trust so too. But were you pleased with what you saw and heard at the meeting?'

'Not at all. The more I see of such foolish goings on, the more I learn to prize the beautiful prayers of our own Church, as well as the decency and propriety with which she directs her children to worship GOD.'

'I am glad to hear you say so. What was the nature of the exercises in which you found the reformers engaged.'

'I'll tell you all about it. Sometime ago we heard that there was a great stir in the next township; that they were keeping it up at a great rate—meeting every night regularly at each other's houses, and praying and expounding the Scriptures. We heard too that a young preacher—a real workman they do say—was the first origin of the whole affair, and that he went for a whole fortnight without once taking off his clothes. He merely laid down after meeting—took a short nap with his clothes on, and then was off before day-light to renew his work in the neighborhood.'

'He must be in earnest, at all events:' I remarked.

'You may well say that, Sir. Well hearing all these reports, and understanding that a meeting was to take place at a neighbor's, two miles from here, I thought I should just harness the mare, and go and see for myself. When I went in I found as much as two or three dozen people there, all looking very silent and serious. After some time the preacher performed a short service consisting of extemporaneous prayer and expounding. He talked about, "*brands from the furnace*," told us,—that we were all going the wrong way to heaven, that we must come out from among the unclean and be separate;—meaning I suppose that we all should leave our own Church or persuasion and join them. He was very much excited, spoke very loud and very fast, often pausing to groan; and said a great deal about the pouring out of the Spirit, the watering of the vineyard, together with a vast variety of matter which I honestly confess I could not comprehend.'

'And what effect had all this upon the congregation?'

'I was just going to tell you. While the preacher prayed and expounded many of them seemed very much affected: they wept, and sobbed, and groaned alternately, until, as it appeared to me, they were on the eve of going into convulsions. After the preacher was done, they sung a hymn, so long and loud that I was stunned. He then called upon those present to exercise the gifts of the Spirit. Some interval of profound silence followed this request. At length a next-door neighbor of mine, a woman of good understanding in the affairs of the world, and moreover a person of some piety, rose up and began to pray. She appeared at first to be rather timid—hesitated a good deal, and her voice trembled very much, I suppose from agitation. But as she went on she spoke more fluently, her voice grew firmer and louder. She appeared to labor under great excitement, stopped occasionally to shed tears, and sobbed in a way that made me feel sorry for the poor woman.'

'It certainly is a matter of regret to see people acting so foolishly.'

'All this time the rest of the congregation or company were on their knees and faces. Some of them were so affected that they actually rolled about on the floor. It had a very curious effect upon me. I could scarcely believe my senses when I saw persons, whom I know to be of sound mind and judgment, acting as if they had taken leave of their senses. After Mrs. H. was done a young man was prevailed on by the preacher to try his gift. He did so: and such language I never heard. It was quite blasphemous. He prayed that "GOD might appear *personally* among them;" and uttered other things equally unmeaning and improper: so much so that I resolved to go home as soon as possible. A few more exhibited in the same way, and shocked me very much.'

'I suppose in that case,' I remarked, 'you will not go near them again soon.'

'That you may depend on, Sir. The preacher, after the congregation had displayed their gifts, got an empty seat put across the room; and he called it the *anxious seat.* He then prayed that twenty might be converted: and seeing that nobody made a movement towards the seat he lowered his estimate, and besought that ten might be stirred up. He continued to press this number with great earnestness and vociferation,—referring to the conversation between Abraham and the angel about the destruction of Sodom and Gomorrah. Presently one moved towards the seat,—then another, and another, until there were nine of them. But they did not seem to get beyond this number. The preacher redoubled his earnestness and his energy. At last a black, whom I used to hire occasionally, and who stood apart in the passage during the previous proceedings of the evening stepped forward, and offered himself to make the tenth convert. He was accepted with apparent joy, and placed on the seat. Poor Joe! I hope they'll improve him. The whole then joined in a rapturous thanksgiving because *ten were saved.* I then left them and came home.—Now, parson, what do you think of that?'

'What I think of it, Mr. N., is of little or no consequence: for I do not believe that my opinion would be of any weight with those whose meeting you have attended. But my opinion is not on that account the less decided, respecting fanaticism.'

'Will you have the goodness to state it, Sir; and I will be obliged to you.'

'It is simply this. Fanaticism is opposed to the growth of true religious feeling. Religion is known to address itself to the heart through the reason and understanding. When these are its foundation in the affections, it will operate through the influence of divine grace in every part of one's conduct and conversation. But when reason is left out of the question, and the matter left altogether to the imagination, it is no longer a religious feeling that is produced; but a sensation of enthusiasm bordering upon madness, that will vanish like a dream. I would therefore wish all my hearers to avoid such meetings as you described.'

EXTEMPORE PRAYER.

It has been often urged in defence of extempore public prayers, that the apostles used that way of worship. If they did so, they did more than their Master either taught them or gave them an example of, as far as we can judge. But supposing that it were proved, (which it has not yet been, and I doubt never will be,) that the apostles used extemporary public prayer, I am afraid that we shall not be able to infer from thence that our ministers should pray extempore, or that the people should trust every one of them with the composition and direction of their public worship; unless it could also be proved that every one of them is directed by immediate inspiration. I have often blushed for our ministers when I have heard them urge this argument, as it is so weak and inconclusive in itself, and betrays so much presumption and self-sufficiency in them; for in fact it is putting our present ministers upon a level with the apostles.

Some days ago I was passing by bedlam, and observed one of its wretched inhabitants wrestling with a great iron gate. I asked him what he was about; he told me, with an air of importance, that his name was Sampson, and that he meant to carry up that gate to the top of an opposite hill, as his namesake did the gates of Gaza. I did not stay to convince him that Sampson was endued with miraculous strength, but I could not help thinking that there was a great resemblance in his way of reasoning, or rather running mad, to the argument in hand; for the apostles were endued with miraculous gifts, as much superior to the abilities of our present ministers, as Sampson's strength was to that of the poor bedlamite. They lived in an age in which miraculous gifts, by the goodness of GOD, were common in the Church; but in our time there is nothing miraculous, unless it be the self-sufficiency and presumption of the clergy, in taking upon them to offer an extemporary address to their Maker, and each of them claiming a right to make a whole parish pray as he pleases; and the absurd confidence reposed in them by the laity, and the tame submission by which they suffer every man that chances to fill their pulpits to manufacture and mix up their prayers as he chooses. These indeed, are miraculous things, such as no age, no country, no religion, ever produced examples of; and it is still more surprising that the clergy themselves, (as I have proved before) see and publish to the world that the people do not join in public worship; and the most learned and sensible part of the laity feel and acknowledge that it is very difficult and dangerous for them to join in it, as it is performed at present; and yet that none of our clergy have compassion and humility to propose, nor any of the laity resolution to demand a change; but that all of them sit down with an absurd and dangerous way of worship, introduced partly by necessity, and partly by enthusiasm, in the distracted days of our reformation; disapproved of by our ablest reformers from the beginning, as witness John Knox, who composed and used a form of prayer; and only approved of and supported by the silly, ignorant vulgar, who have so little knowledge either of the nature or importance of prayer, that they would not give themselves the trouble to go to church unless it were to hear a sermon; and by the turbulent and self-sufficient part of the clergy, who find that it gives them a fair opportunity to sow discord, propagate faction, and prostitute our worship to their foolish fondness for popularity.

That the mob, who place great merit in hearing many sermons, and think preaching the most important part of public worship, should be fond of our present method, is no wonder at all, for our extemporary effusions are rather sermons than prayers. It is natural, too, for the ambitious, enthusiastical, and libertine part of our clergy, to be warmly attached to our present way of worship; it most effectually answers their several purposes; it affords the ambitious a large field for displaying their popular talents, and an excellent opportunity to *preach themselves;* it gives enthusiasts and libertines fair scope to vent their whimsical and pernicious principles. Indeed nothing can be better calculated for propagating sedition, heresy, enthusiasm, and party principles, than our present way of worship; since every minister has the composition of most of it, and the choice and management of the whole, so that it is no wonder if men of these characters be fond of it; nay, it would be very surprising if they could be persuaded to give up our present method.

Letter of a Blacksmith.

Grief for things past, that cannot be remedied and care for things to come, that cannot be prevented, may easily hurt, can never benefit me. I will, therefore, commit myself to GOD in both, and enjoy the present.

From the Church,

FALSE GUIDES.

Those who, without any apparent commission from GOD, or allowable call from men, or extraordinary necessity of the case, in no legal or regular way, according to no custom received in God's Church, do intrude themselves into the office, or are only assumed thereto by ignorant, unstable, giddy, factious people, such as those of whom St. Paul saith, that according to their own lusts they heap up teachers to themselves, having itching ears. Those who are not in reasonable ways fitly prepared, not duly approved, not competently authorized, nor orderly admitted to the office, according to the prescription of GOD's word, and the practice of his Church; not entering into the fold by the door, but breaking through, or clambering over the fences of sober discipline.—*Dr Barrow.*

THE DUTY OF A CHRISTIAN.

The duty of a Christian is easy in a persecution, it is clear under a tyranny, it is evident in despite of heresy, it is one in the midst of schism, it is determined amongst infinite disputes: being like a rock in the sea, which is beaten with the tide, and washed with retiring waters, and encompassed with mists, and appears in several figures, but it always dips its foot in the same bottom, and remains the same in calms and storms, and survives the revolution of ten thousand tides, and shall dwell till time and tides shall be no more.—*Bishop Jeremy Taylor.*

YOUTH.

Youth is no obstacle in the way of obtaining the favor of CHRIST. The disciple whom he loved was the youngest of all the Apostles. And certain it is, that religion never appears to greater advantage, than in the persons of those who "remember their Creator in the days of their youth," and are admitted early into the number of the disciples of the HOLY JESUS. It is then like a diamond set in gold. There is something more noble in renouncing the world for the love of CHRIST, when the relish for sensible enjoyments is at the highest, than there can be in doing it when the evil days come, in which there is no farther pleasure or satisfaction to be had in earthly things. He surely is not so likely to accomplish his journey, who begins it when the sun is going down, as he is who sets out at the hour of its rising. Youth, like the morning, is the proper season for every task that requires time and pains. Then all the powers of the body and soul are fresh and vigorous, as those of one awakened from a sound and kindly sleep. Then is the golden opportunity, the sweet hour of prime; and the day is before us.—*Bishop Horne.*

WARNINGS.

To men who commit their eternity to the chance of a life which any one of ten thousand accidents may, the next moment bring to an end; who lie down securely on beds which they may change that night for couches of fire, and act as if they alone (of all men living) had made a covenant with hell, and could muzzle the jaws of the grave till they were themselves disposed to enter it: to fools like these what argument can be successfully offered? I know no course but to alarm their instinctive fears with examples of early and sudden mortality: to tell them how such an one went to his bed a healthy and prosperous man, on whose countenance the shadow of death was dark in the morning; how the marriage feast was spread in such a house, and the young bride passed to her chamber, and knew not that the mirth of her friends would soon be changed into sorrow over her grave; of such a neighbor who went forth to the gate of the city, and the crowd trode on him that he died, of these men slain by robbers; of those swallowed up by the sea; of some that fell victims to the pestilence that walketh in darkness, and others whom a fly, a grape-stone, a flint in the path, or a tile from the house-top took away, in the morning of their lives, and the middle of their schemes, and the heat of their blood and their transgressions, without a day, an hour, a moment for reflection or for prayer.

Bishop Heber.

REV. H. ADAMS' SELECT SCHOOL FOR BOYS.—This establishment is pleasantly situated in the village of Kingston, Ulster Co., N. Y., about two and a half miles from the North River, and one hundred miles from the city of New York, and for the advantages it combines for beauty of location and scenery, salubrity of air, and retirement from the bustle of large places, is admirably fitted for study and the education of youth.

The school is entirely select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with the scholars is parental and social in its nature, that talent may be elicited, the disposition known and improved, while the mind is elevated and the heart improved. The teacher and his scholars are companions and friends, associated together at the family altar and family table, in their studies and their amusements, so that as far as possible the improvement in manners, in morals, and in learning, may go hand in hand.

Terms for Board and Tuition, in all branches of a finished English education, and all studies preparatory to admission to any College, $200 per annum, payable half yearly in advance. For the modern languages, as an additional teacher will be employed, there will be a small advance in price.

There will be a vacation in each year of the month of August.

Parents intending to remove their children will be required to give three months notice.

The Principal will incur no expense for articles of clothing, or any other necessary, beyond the sums placed in his hands for that purpose.

Reference, by permission, to the Right Rev. B. T. Onderdonk, D. D., the Rev. Jonathan M. Wainwright, D. D., the Rev Manton Eastburn, D. D., Mr. Philip Dater and W. A. F. Pentz, New York city; Thompson S. Brown, Dunkirk, Chatauque Co; the Hon. T. G. Waterman, Binghamton, Broome Co., N. Y.; Right Rev. H. U. Onderdonk, D. D., the Rev. Charles H. Alden, Philadelphia, Pennsylvania; Rev. William Wyatt, D. D., Baltimore, Maryland.

N. B. There will be vacancies for three boys in April.
March 23, 1839. 6t.

HALLET'S COVE FEMALE INSTITUTE.—This Institution will be opened for the reception of boarders on the first of May next.

It will be under the charge of the Rev. J. W. Brown, with able assistants in each department.

The vestry of St. George's Church, Hallet's Cove, are the responsible trustees.

Terms $250 per annum, including the expenses of board, and all the necessaries connected with it, and instruction in the English course. Extra charges are for music, the modern languages, drawing and painting.

The Rector of the Institute will devote his personal attention to the pupils, and will consider himself especially charged with their moral and religious instruction.

Circulars may be had at the offices of the New York American, Courier and Enquirer; at the bookstores of Swords, Stanford & Co. 152 Broadway; Gould & Newman's, corner Nassau and Fulton sts. Louis Sherman, 142 Fulton st. &c. &c.

Applications to be made (post paid) to the Rector at the Institute, or to John L. Riker, Esq. Fulton street.
March 23. 2m

SERMON ON EDUCATION, by the Rev. ISAIAH G. DE GRASSE, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-sreet; General Protestant Episcopal Sunday School Union, 28 Ann street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.
March 16, 1839 tf.

CHURCH ORGAN, at auction, on Wednesday, March 20th at 12 o'clock, at the house No. 310 Broadway. It is of sufficient compass for a small Church, or lecture room. Further particulars, and examination, on application to
WILLIAM W. SHIRLEY,
March 15, 1839, 1t. Fulton street.

A DICTIONARY OF THE CHURCH, by the Rev. WILLIAM STAUNTON, just published by LOUIS SHERMAN, 142 Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.
Fromo *Keith's Demonstrations of the Truth of Christianity*, Als the second Edinburgh edition.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by LOUIS SHERMAN.
Feb. 19. tf

NOTICE.—The Co-partnership heretofore existing between SHERMAN & TREVETT, is this day dissolved by mutual consent. The affairs of the co-partnership will be settled by Louis Sherman, 142 Fulton st., where all persons indebted to the firm are requested to make immediate payment.
LOUIS SHERMAN,
New York, Feb. 19, 1839. BENJ. G. TREVETT.

CARD.—LOUIS SHERMAN, (of the late firm of Sherman & Trevett,) will conduct the business of Publishing and Bookselling, at the same place. The patronage of his former friends, he trusts, will be continued with the same liberality as heretofore. f20im

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

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Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

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